

2008 Eckhart Tolle-and Oprah Winfrey-New-Earth-Webcast-Full-NoAds

[Speaker 2] (0:00 - 2:15)

Welcome to our very first live worldwide interactive event. We are here tonight breaking new ground. Nothing like this has ever been attempted before.

Right now, you all are online with me from every corner on our planet. Places like Albania, Bolivia, Cambodia, Ecuador, Finland, Hong Kong, China, India, Zimbabwe, Australia, Canada, the UK, and the rest of Europe, along with, of course, all 50 states here in our United States of America. Over 139 countries are represented in our class tonight.

Welcome to you all. So I want to get started. This is the most exciting thing I've ever done.

I've done a lot of things in my life, but I am most proud of the fact that all of you have joined us in this global community to talk about what I believe is one of the most important subjects and presented by one of the most important books of our time, A New Earth, Awakening to Your Life's Purpose. I don't think there's anything more important than awakening and also knowing what your purpose is. And for the next 10 weeks, author and spiritual teacher Eckhart Tolle and I will be here in our virtual classroom here on Oprah.com.

Every Monday, 8 p.m., beyond time for class, 8 p.m. central, we're going to be answering your emails. We're going to be having a conversation about each chapter and taking your calls from around the world and your emails from around the world and seeing some of you around the world through our Skype phones. I'm sure you've already noticed that you can type in your questions on the right side of your screen and send that to us instantly.

And we will, you know, we have a whole team of people here who are ready, waiting, standing by to take your calls and emails. And of course, I'm honored to introduce the author of this great book, A New Earth, Awakening to Your Life's Purpose, Eckhart Tolle.

[Speaker 1] (2:15 - 2:17)

Thank you. Yeah. Good to be here.

[Speaker 2] (2:18 - 2:18)

How exciting this is.

[Speaker 1] (2:18 - 2:19)

Yeah.

[Speaker 2] (2:19 - 4:38)

It's very good. Okay, so let's get class started. The way we're going to work the class is that we will have a conversation and take your calls and your questions whenever we feel appropriate.

First of all, I wanted to just talk to you about how this book came to you. I was introduced to this book several months ago when I was interviewing Eckhart Tolle on XM Radio. I have a show on XM Radio.

Not many people know about it, but it's called The Soul Series. And on that show, I get to talk to anybody I choose. And I choose to speak to people who represent this kind of thinking, this genre of spirituality.

And we talk about the soul. So I was interviewing Eckhart Tolle several months ago about his book, The Power of Now, because that's really all I knew about Eckhart Tolle was The Power of Now. I call you the father of now, The Power of Now, which that book was a life-changing book for me, given to me many years ago, about eight years ago by Meg Ryan, who was on the show.

And the producer, Corny, came in and said, well, as I was preparing, she said, there's this other book he's written called A New Earth. And I just had time to thumb through A New Earth and not really give it its due, because I was focused on reading The Power of Now and talking about that. And after our interview, started to read this book, and it was absolutely, I felt the shift that you talk about, that you say on page seven that this will be meaningless to you or you will feel the shift.

I started to feel the shift. And one of the things that really occurred to me as I was going through various chapters and having aha, aha, aha moment after another is how clear this message is, what a clear channel it seemed to come through for you. It was like I'd never, you know, didn't know you or hadn't met you in person, even through the radio.

We weren't sitting in the same studio. How did this come to be? How did this come through you, to you?

[Speaker 1] (4:39 - 5:30)

Well, it comes out of the space of stillness. That's where all creative endeavor is born. So it's getting in touch with the stillness within where there's no mental noise.

And out of that stillness, when the time is right, sometimes an impulse comes, something a feeling, a strong sense that something wants to be born into this world. I had the same strong sense before writing The Power of Now. That was 13 years ago

when I started writing it.

I had left England. I was living in England, and I had this strong impulse one morning, and I was in England still, knowing I had to move to the west coast of North America without knowing why.

[Speaker 2] (5:31 - 5:32)

This is just a feeling you had.

[Speaker 1] (5:32 - 6:20)

Yes, a strong knowing. So it's not through a decision-making process, just the realization I have to move there. I don't know why, but I have to go.

It was such a total, absolutely no doubt about it. So I moved to Vancouver, and then I took a Greyhound bus to California, knew only one or two people, and I said, why am I here? Three weeks passed, somebody put me up in a room near San Francisco, and suddenly this came, I bought a notepad, and suddenly the strong stream came through, and I wrote, What is enlightenment?

The beginning of The Power of Now. The moment I wrote that, I knew this is the book that wants to be born. So rather than me wanting to write a book, there was a book that wanted to be written.

[Speaker 2] (6:22 - 6:26)

It's like Michelangelo says, the angel's in the marble, and he just cuts away the marble.

[Speaker 1] (6:27 - 7:33)

Yes. And I find, I'll come back to that in a second. For most people, that is the approach to what is my purpose, to look at what the greater purpose is.

What does the greater purpose want from me? What does life, or God, want from me, rather than what do I want from life? So that's the starting point.

I know that sometimes in new age you have the question, well, what do you want? But it's fine to ask that question. But a more powerful question is, what does life want from me?

How do I fit into the, what is the totality? What is my place within the whole? So this is how it started, as knowing that this is what life wants from me.

The book wants to be born. And the same thing happened later with the New Earth. Again, a similar sense of, oh, there's another book that wants to come.

I didn't know why, because everybody told me, you've said it all in The Power of Now, why write another book? And intellectually, I couldn't have answered, why am I writing another book? And it happened.

[Speaker 2] (7:33 - 7:45)

And it happened. Were you asking life, universal energy, I don't know, what do you call that? I call it God.

What do you use for that?

[Speaker 1] (7:45 - 7:46)

Consciousness.

[Speaker 2] (7:46 - 7:51)

Were you asking consciousness? Were you saying, what do you want from me? Yes.

[Speaker 1] (7:52 - 8:03)

There was a time for quite a few years, I lived in England, and I just did some spiritual teaching on a very small scale, sometimes little workshops and so on.

[Speaker 2] (8:03 - 8:10)

I read in the paper today, in USA Today, where you said you started out with 10 or 12 people in people's homes.

[Speaker 1] (8:10 - 8:27)

Yes. For quite a while, I would teach in people's living rooms, invited a group of friends. And this was the beginning of informal spiritual teaching.

And as I said to the person who interviewed me, this is coming full circle now, because now I'm back in people's living rooms, just more of them.

[Speaker 2] (8:27 - 8:47)

Just more of them. I think we have more than 10 or 12 joining us this evening. And so the book, would you sit and passages would come to you?

Would you actively get up at a certain time and say, I'm going to write today? Or know what you were going to write before it was written?

[Speaker 1] (8:47 - 9:38)

No, not knowing it beforehand. But every day there was a space for writing. Every

morning and until two in the afternoon or so, the space was set aside for writing.

That was the writing space. And there were days when the flow was not very strong. So maybe only a few lines got written or even none at all.

Nevertheless, I always honored that space of, I'm ready for the writing to happen. I'm not saying that the writing happened automatically. My mind was involved.

It wasn't a channeled book as such. It was inspired, but not channeled. So it involved my thinking processes too.

But the thinking process had to be inspired from something deeper. You can't rely on your thinking processes only and produce something that is powerful and original.

[Speaker 2] (9:38 - 10:06)

So already you've shared with us that in order to awaken to your life's purpose, one of the key things we must do is not try to tell life what our purpose is. Not go around even, I don't know, trying to define for ourselves. Because a lot of people say many times, I've done, you know, seminars across the country, and they'll say, I don't know what my purpose is.

You're saying you must ask life, what purpose does it have for you?

[Speaker 1] (10:06 - 10:06)

Yes.

[Speaker 2] (10:07 - 10:07)

Yeah.

[Speaker 1] (10:07 - 12:38)

Yes. And the answer may not immediately come. Very important part of asking life so that you can be ready to receive the answer is to practice inviting moments of stillness into your life so that you are not continuously absorbed in the incessant mental noise that we call thinking, most of which is unnecessary and repetitive.

So to find spaces of stillness is vital if you want to get to the place where the answers are. Potentially. So for quite a few years when I lived in England and did spiritual teaching on a small scale, sometimes I would say, okay, I could do much more.

There's much more that I could do. I said to life, I'm ready. But life just waited and waited.

Answer didn't come for several years until that morning when it said, move. Move. Move.

Move to Vancouver. Yes. And why did I have to move to write it there?

I didn't realize that. Every place, Vancouver and California, that's where The Power of Now was written. I was moving back and forth.

I didn't have a home as such. I stayed with friends, moving back and forth. And so only later I realized I had to move because the energy field on the West Coast, this is what I needed for the book to be born.

The energy field in England, although I love England, I have a deep inner connection with England, the energy field there was not right for, in my personal case, for this book to come out. Wow. So I only realized that after I had to go back to England and then I stayed in a community because I didn't have a home of my own anymore.

And I wanted to continue writing, but I couldn't do very much there because I thought, why can't I continue? The stream stopped. I could only do editing and correction.

That was necessary too. But only when I went back to the West Coast, my visa had expired, I had to go to England and I went back, immediately the flow came back. And I said, oh, now I know why I had to move.

So it's often trusting life when a very strong impulse comes, but you may have to wait. It doesn't mean that you necessarily immediately obey every impulse because impulses can also come from more superficial levels within yourself.

[Speaker 2] (12:38 - 12:42)

But you were wise enough to know the difference. You had discernment.

[Speaker 1] (12:42 - 12:42)

Yes.

[Speaker 2] (12:42 - 12:44)

Yes, to know the difference.

[Speaker 1] (12:44 - 12:44)

Yes.

[Speaker 2] (12:44 - 13:22)

Well, it's so interesting because you, in the beginning of A New Earth, start out talking about a flower. And I've heard many people who've, because I go on the message boards every day, I'm loving you on the message boards, everybody. And many people are saying that they look at flowers differently now.

I can certainly say that I do. And one of the things that you said that struck me when you said that they are representatives of the spiritual realm, and that when you are still, allow yourself to be still with a flower or a crystal or a bird or really anything of nature.

[Speaker 1] (13:22 - 13:22)

Yes.

[Speaker 2] (13:22 - 13:25)

But you used a flower specifically because.

[Speaker 1] (13:25 - 15:06)

Because a flower is, nature on the whole is a beautiful access point into inner stillness, if you can be there, fully present. But a flower is even. You say messengers from another realm.

Yes, like messengers. A flower is very, much more fragile than a plant. It is more fleeting.

Ethereal, I think is the word, more ethereal. So it has less density to it than most other things. And because of the lack of density, it's almost as if spirit could flow through it more freely.

So when you contemplate a flower without too much interference of the thinking mind to actually truly look, this is what Jesus said, by the way. I mean, in churches, you hear Jesus saying, look at the lilies of the field. Yes.

And so when he said that, he wasn't just saying, look at the lilies of the field. He said, look, you really have to look because there is something that they embody something that you also have. But because of all your anxiety about tomorrow and you're thinking, that's what I'm translating very freely now.

Yes. Jesus said, these flowers are not anxious. They are not concerned about tomorrow and see how beautiful they are.

How God clothes them in such beauty. And you can live like that also. So he used this natural realm and flowers to get people in touch with the dimension of depth within them.

[Speaker 2] (15:07 - 16:28)

Well, what's very interesting to me about all of this is that when I read that the first time, I thought it was a beautiful passage. And then I read it a second time and awakened a little bit more and started to look at nature differently. I live in a lovely space where I'm surrounded by flowers, not in Chicago, but in California.

And I always just appreciated the garden. Aren't they lovely and all the different colors and the roses and all that. And then I decided to move into the garden without naming it.

What if I were like a babe? Yes. What if I were a babe, learning what a flower was for the first time?

What if I went out under the oaks that I love so much, but I didn't know it was an oak. I didn't know what to call it. And I shared this in one of our after shows that for the first time, and I've loved trees all of my life and the sense of power and stillness they represent.

But by not naming those things in nature, that I felt a magical presence. I felt a sense of majesty and power and strength and connection that I'd never felt before. Because I didn't give it a name.

[Speaker 1] (16:28 - 16:29)

Yes, that's the key.

[Speaker 2] (16:29 - 16:34)

Yes, I didn't give a name or have a reference for everything that a tree is meant in my life.

[Speaker 1] (16:34 - 16:35)

That's right.

[Speaker 25] (16:35 - 16:35)

Isn't it?

[Speaker 1] (16:35 - 16:56)

That's right. So being present with the perception. And this theme runs, is perhaps the main theme running through the whole book is that state where the compulsive naming of things.

And you start with nature because that's easier to let go of the naming. Later we'll be talking about that in some later sessions.

[Speaker 2] (16:56 - 16:57)

Stop labeling people.

[Speaker 1] (16:57 - 17:42)

Yes, that's more difficult because people invite the labels. Yes. Because there's so much

mind in everybody and they label you and you label them.

So, but with nature, this is the starting point to find a different relationship to nature. It doesn't mean that you need to forget what you have learned about trees or about flowers. When it's necessary, you can get that knowledge and use it.

Right. But not to be totally in the grip of what you have learned of mental labels, of interpreting mentally, but being able to perceive, one could call it, perceive the flower, see it through a background of just stillness. Just stillness.

Which is really consciousness.

[Speaker 2] (17:43 - 18:13)

Well, I will tell you, it's an amazing for all of those of you who've tried this. And I know some of you have because you've emailed us and said so. But when you start to walk through a park and or walk in your backyard or begin to, and you're right, it's easier with nature than with people.

And pretend that you don't know or just let yourself be in the space without labeling the things. It's just everything's vibrating and it's like, you know, scintillating.

[Speaker 28] (18:14 - 18:14)

Yes.

[Speaker 2] (18:14 - 18:15)

Everything's exciting.

[Speaker 1] (18:15 - 18:16)

Yes.

[Speaker 2] (18:16 - 18:17)

Everything's exciting.

[Speaker 1] (18:18 - 18:18)

Yes.

[Speaker 2] (18:18 - 18:23)

A walk through the park becomes exciting and it's the same path you've always taken.

[Speaker 1] (18:23 - 18:44)

Yes. And before, when you were involved in your mind, Yes. perhaps you didn't even see it.

Never saw it. I see. Yeah.

And so many people are so trapped in this continuous mental noise that absorbs their whole attention all the time. Every thought absorbs this stream of thinking, absorbs their attention. They don't see that the world around them is vitally alive.

[Speaker 28] (18:45 - 18:45)

Yeah.

[Speaker 1] (18:45 - 19:08)

So you become, gradually, as people then grow older, the world around them becomes more and more lifeless and dead. Right, right. And that happens to them also.

And why is that? Because... Because you are run by mental abstraction.

All the concepts and the thoughts in that are abstractions. It's not life.

[Speaker 2] (19:09 - 19:16)

So you can't take in the information that's there to be received all around you because you're so distracted.

[Speaker 1] (19:17 - 19:20)

You're in your head. You're in your head. You're not present.

[Speaker 28] (19:20 - 19:20)

All right.

[Speaker 1] (19:21 - 19:35)

So you're lost in thought. I could say that's the human condition is being lost in thought. And people don't...

That, of course, is the famous what we call the voice in the head. The voice in the head. Some people have been asking about.

[Speaker 2] (19:35 - 19:37)

Which we'll be talking a lot about the voice in the head.

[Speaker 1] (19:37 - 19:42)

So some people say, what voice in the head? It's that one. It's that one.

[Speaker 2] (19:43 - 19:49)

All right. So Kelly from Alton, Illinois joins us via Skype. Kelly, hi.

Hi.

[Speaker 16] (19:50 - 19:54)

Hi. Thank you for having me.

[Speaker 2] (19:54 - 20:10)

Well, good. Where are you home? I'm at home.

Okay, good. This is the coolest thing. Isn't this cool?

Crazy. It's crazy. That's what I think.

It's crazy that we're like out here, wherever this is, talking to each other. Okay. What's your question?

[Speaker 16] (20:11 - 20:41)

Well, my question is regarding religion and spirituality. I had a Catholic upbringing. I married a Catholic and we're raising our children this way.

In reading books such as Tully's, I've really, it's really opened my eyes up to a new way of thinking, a new form of spirituality that doesn't always align with the teachings of Christianity. So my question is to you, Oprah, how have you reconciled these spiritual teachings with your Christian beliefs?

[Speaker 2] (20:42 - 24:50)

Oh, the question's to me. I was resting knowing it was going to be about me. I've reconciled it because I was able to open my mind about the absolute, indescribable hugeness of that which we call God.

I took God out of the box because I grew up in the Baptist church and there were rules and belief systems and doctrine. And I happened to be sitting in church in my late 20s and I was going to this church where you had to get there at eight o'clock in the morning or you couldn't get a seat and a very charismatic minister and everybody was just into the sermon. And this great minister was preaching about how great God was and how omniscient and omnipresent and God is everything.

And then he said, and the Lord thy God is a jealous God. And I was caught up in the

rapture of that moment until he said jealous. And something struck me just, and I was like, I think about 27 or 28.

I was thinking, God is all, God is omnipresent, God is all, and God's also jealous. Jealous, God is jealous of me. And something about that didn't feel right in my spirit because I believe that God is love and that God is in all things.

And so that's when the search for something more than doctrine started to stir within me. And I love this quote that Eckhart has. This is one of my favorite quotes in chapter one, where he says, man made God in his own image, the eternal, the infinite and unnameable was reduced to a mental idol that you had to believe in and worship as my God or our God.

Now, I think that's very eloquently put by Eckhart Tolle in chapter one, but that is exactly what I was feeling when I was sitting in church that Sunday listening to the preacher. And it's been a journey to get to the place where I understand, as I said on the pre-show here, that what I believe is that Jesus came to show us Christ consciousness, that Jesus came us to show us the way of the heart and that what Jesus was saying, that to show us the higher consciousness that we're all talking about here. Jesus came to say, look, I'm gonna live in the body, in the human body, and I'm gonna show you how it's done.

These are some principles and some laws that you can use to live by to know that way. And when I started to recognize that, that Jesus didn't come in my belief, even as a Christian, I don't believe that Jesus came to start Christianity. So that was also very helpful to me.

And as I said earlier, in the pre-show here, there was a wonderful book called Discover the Power Within You by Eric Butterworth, which helped me reconcile the two. So that might be really good for those of you who are Christian and trying to balance the two. What would you say?

Because one of the things that Eckhart says in the beginning of this book on page six is that this book's main purpose is not to add new information or beliefs to your mind or to try to convince you of anything, but to bring about a shift in consciousness. That is to say, to awaken. He says that on page six.

And one of the reasons why I appreciate him so much is because he truly isn't out to become your next guru. He doesn't want, you know, all of you who are online with us tonight and those millions who will now hear about this book. He's not interested in being your guru, correct?

[Speaker 1] (24:50 - 24:51)

Yes, correct.

[Speaker 2] (24:52 - 25:14)

Yeah. How would you respond to that? That's one of the biggest questions we have coming into our message boards about the same thing that Kelly is addressing here from Alton, about spirituality and religion.

This is not about trying to tell you how to believe. And how do you advise people to reconcile this with their religious beliefs?

[Speaker 1] (25:14 - 26:50)

Well, religion can be an open doorway into spirituality, and religion can be a closed door that prevents you from going deeper. So I love reading the New Testament, and I also read the Old Testament. Sometimes there's some incredible jewels in there.

And when I went through this inner transformation, and for the first time, accidentally, I picked up a copy of the New Testament at my mother's place, and I started reading, and I immediately recognized the deep truth that is there. And I realized the truth that is deeper, that is expressed in what Jesus said, is much deeper than how the church interprets it. There's a depth to it, and it reflects your own depth when you read it.

So there's no conflict between this teaching, which is purely spiritual, and any religion, because if you go deep enough into your religion, then you all get to the same place. It's a question of going deeper. So there's no conflict here.

The important thing is that religion doesn't become an ideology. So it's, I believe this, and the moment you say, only my belief or our belief is true, and you deny other people's beliefs, then you've adopted an ideology. And then religion becomes a closed door.

But potentially, religion can also be an open door.

[Speaker 2] (26:51 - 28:45)

Well, let me share this with you too, Kelly. There is another book by a woman named Elizabeth Lesser. It's called The Seeker's Guide, where she talks about the new spirituality versus the old.

So I just wanted to, this is on page 51 and 52 of Elizabeth Lesser's book called The Seeker's Guide. And she talks about old spirituality versus the new spirituality. And she says, the old was, the old way is the hierarchy has the authority.

Church authorities tell you how to worship in church and how to behave outside of church. The new spirituality is that you are your own best authority as you work to know and love yourself. You discover how to live a more spiritual life.

The old is God and the path to worship him have already been defined and all you need to do is follow the directions. The new is being able to listen within for your own definition of spirituality. Your deeper longings are your compass on the search.

And the old says exactly what Eckhart was saying, that there's only one path. It's the right way and all other ways are wrong. And the new spirituality says that many paths lead to spiritual freedom and peace.

You have a richer way of gems from which to draw illumination. The world's religious traditions, mythology, psychology, healing methods, scientific wisdom, your own experience, and that you can begin to string a necklace all your own. Then she lists, you know, other old and new.

And so it's really a question of what you were saying to us earlier, that this material strikes a chord within you, something in you opens up and once, you know, feels alive and is awakened to that. And yet there is the ideology that says what to you? What is the conflict for you?

[Speaker 16] (28:46 - 29:09)

Um, just the thoughts on the afterlife, things like that, you know, you in a lot of books, such as tollies, we get teachings from Buddhism or Hinduism. And those thoughts don't go along with, you know, what I was raised to believe as a Christian. So that's been the biggest thing that I've struggled with.

[Speaker 2] (29:09 - 29:27)

I think so. Well, I am a Christian who believes that there are, there are certainly many more paths to God other than Christianity. So I'm a free thinking Christian who believes that who believes in my way, but I don't believe that it's the only way with 6 billion people here on the planet.

[Speaker 1] (29:27 - 29:40)

Right. Another author who uses who might appeal to you, who uses Christian terminology, but goes very, very deep using Christian language and Christian teachings, Joel Goldsmith.

[Speaker 2] (29:40 - 29:40)

Yes.

[Speaker 1] (29:41 - 29:43)

So any book, Joel Goldstein? Goldsmith.

[Speaker 2] (29:43 - 29:44)

Oh, Goldsmith.

[Speaker 1] (29:44 - 29:52)

Joel Goldsmith. Any book by Joel Goldsmith. I think you would try that and see how deep the Christian teaching can be.

[Speaker 16] (29:53 - 29:53)

Okay.

[Speaker 2] (29:54 - 30:26)

Well, thank you very much. Thanks, Kelly. You're our first Skyper.

Great. I didn't know what Skype was until this. Now we're Skyping all over.

We have a Chicago study group watching our webcast together at Borders. Hello. Borders flagship store right there on Michigan Avenue.

Hi, everybody. Hello. I know.

Listen, we just listen. I know it's my ego, but I just can't keep saying, stop saying how cool this is. I hear that's Ryan.

You're Ryan?

[Speaker 27] (30:27 - 30:28)

Yes, I'm Ryan.

[Speaker 2] (30:28 - 30:29)

Okay, Ryan.

[Speaker 27] (30:29 - 30:29)

Hello, Oprah.

[Speaker 2] (30:29 - 30:31)

Hi. Got a question?

[Speaker 27] (30:31 - 30:59)

Hello, Mr. Tully. Hi. I do.

I have a question for actually either of you. And it relates to the spiritual awakening that you speak of in chapter one. It seems to me that if you look at human history in the past 100 years, and very poignantly, in the past 10 years, that there's been this intensity and speed at which people are becoming more aware of this Christ consciousness.

And why do you think that is the case now?

[Speaker 1] (30:59 - 31:34)

Why is this happening now? It's happening now because we are reaching a crisis point. Very essential things don't happen until there's an absolute need for them to happen.

So we can say, in the past, this awakening has been a luxury. And only a few individuals here and there throughout the ages were able to be awakened. And they try to teach others.

But to a large extent, their teachings became misinterpreted. So we are awakening now.

[Speaker 2] (31:34 - 31:35)

Because Jesus was a revolutionary.

[Speaker 1] (31:36 - 31:36)

Yes.

[Speaker 2] (31:36 - 31:38)

Got misinterpreted a lot.

[Speaker 1] (31:38 - 33:15)

Yes. We are awakening now because we have to awaken. If humanity is to make it to a next evolutionary level, we need to awaken because the egoic consciousness will become so...

It's already... It has already become very destructive. It becomes more and more destructive.

We will destroy ourselves and the planet if we do not step out of the egoic consciousness, the collective ego. If you look at the history of the 20th century, it gives you a taste of what it will be if there is no major shift. I wrote in *The Power of Now* that 100 million human beings were killed by other humans during the 20th century through warfare and so on.

And I recently read in a history book by a Harvard professor that my figure was much too low. It's as much as 160 to 180 million human beings were murdered through warfare

and concentration camps and prison camps and starvation, purpose-manufactured starvation because China, Russia, and so on. It's unbelievable insanity when you look at that history.

And so if there's no shift in consciousness, we will go downhill very quickly because we're already in the process of destroying the planet. But there will also be continuous conflict, collective conflict. And eventually, then humanity would collapse.

WINFREY OFFERS So you think we're at a crisis point now? Crisis point, yes. Well, well, Ryan, don't you think so too?

[Speaker 2] (33:15 - 33:55)

I mean, when you were with your friends, you know, obviously you're gathered here at Borders tonight because you are interested in this kind of, this way of thinking. But we all talk about it in some form or another, how bad things are, how, you know, the media, everybody complains about the media and the movies. If you just look at the Academy Awards this year and the kinds of movies that were made this year, and it's all a reflection of who we are.

And you say in the book how we're the species that will go and watch other people on film be maimed and killed and murdered for our entertainment.

[Speaker 2] (33:56 - 34:12)

Yes, yes. It's amazing. And it's noise.

It's all, it's the mind. It's all of that. And my friends and I talk about it.

And it's things where we want to push that out and say, well, we choose not to look at those things. We choose not to surround ourselves with that type of energy.

[Speaker 2] (34:13 - 35:05)

But I just got it. I just had an epiphany, an aha as Eckhart was speaking here. I mean, and I'd read this several times in the book too, the number of people murdered, maimed, destroyed by other human beings during the 20th century.

But the aha for me was, yes, look at what we did in the 20th century. Look at the surge that we've had in tech, in our technological abilities. Look at you right now.

We're Skyping each other. The, the, the advancement in our abilities to create new bombs, new ways of killing each other. So that in the 21st century, if there isn't a shift, if you had a hundred, over a hundred million people killed in the 20th century, God only knows.

And I do mean God only knows what will happen to us unless we start to change this.

[Speaker 1] (35:05 - 35:28)

Yes, because technology amplifies the egoic dysfunction in human beings. So before the dysfunction was the same 2000 years ago, but we couldn't do that much harm because the technology wasn't there. The very same dysfunction still operates and becomes magnified through science and technology.

Does that answer your question, Ryan? It does.

[Speaker 27] (35:29 - 35:38)

And I just, it just makes me think of what could we do if we just focused that same energy on the positive and helping other people. And I feel that that's, that's where we're going.

[Speaker 2] (35:38 - 36:24)

But it's also not just the positive. One of the things that I think we all learn from reading A New Earth, that it's not just about being positive. It's about putting our own egos in check.

Because as we began to move forward in our studies, the next 10 weeks, you'll see that first you have to see, you know, see the voice in your head, see how you're contributing to it. Because I think, you know, for years, we've all heard that we're all, if you're not a part of the problem, you're a part of the solution. I think most of us don't understand.

And I did understand to an extent, but got it even more clearly after reading A New Earth, understand how we're contributing to the problem. And the way we're all contributing to the problem is, Eckhart?

[Speaker 1] (36:25 - 37:23)

Well, you need to look at your own mind. So it's everybody's responsibility to become aware of their conditioned mental processes, how you react in everyday situations, what kind of thoughts go through your head. It's good to not amplify the negativity that you see around you in the world by reacting to it.

You have to be very much aware, of course, of what your mind is doing. So observe your own mind, be there as the witness of your mind, so that the witnessing dimension, which is awareness or presence, grows. You are not your thought processes.

The thought processes are conditioned through thousands and thousands of years of conditioning. And there is dysfunction built into the very structure of our thought processes. And this is how the ego arises.

We'll talk about that in more detail.

[Speaker 2] (37:23 - 37:24)

That's right.

[Speaker 1] (37:24 - 37:39)

But to recognize in oneself, there is, you may not contribute to the murder and so on out there in the world, but it's everybody's responsibility to discover that dysfunction within them.

[Speaker 2] (37:39 - 38:08)

Yeah, so you get that right, Ryan. What he's saying is, is that there is a collective consciousness that he talks about, pages 11 and 12. The dysfunction of the ego human mind has created the situation in the world today, he says, in the new earth.

And what I hear you saying, Eckhart, is that our individual fears, doubts, angers, jealousies, resentments all contribute to the collective.

[Speaker 1] (38:09 - 38:09)

Yes.

[Speaker 2] (38:09 - 38:21)

And so in order to begin to change the collective, each one of us has a responsibility to sort of mine that within ourselves.

[Speaker 1] (38:21 - 38:21)

Yes.

[Speaker 2] (38:21 - 38:31)

Because that's how we're contributing to the collective. Yes. Yeah.

And it's not just the road ragers. It's however you're holding resentment and anger and jealousy and fear in your own life. That's what you're saying.

[Speaker 1] (38:32 - 38:49)

Yes. What is it that you're putting out into the world? Is there negativity, mental, emotional in you?

Yes. Because that contributes to the collective energy field. So you can only go, so it's up to the individual to go, to step out of the egoic consciousness.

[Speaker 2] (38:49 - 38:51)

Yeah. You got that right, Ryan?

[Speaker 27] (38:52 - 38:53)

That makes a lot of sense.

[Speaker 2] (38:53 - 39:04)

That does make a lot of sense. Thank you. Thank you, Borders.

Thank you. We've got Erica, who lives on a US military base in Landstuhl, Germany.

[Speaker 1] (39:04 - 39:06)

Oh, you're in the middle of the night.

[Speaker 2] (39:06 - 39:08)

In the middle of the night. Hi.

[Speaker 3] (39:09 - 39:10)

Morning.

[Speaker 1] (39:10 - 39:11)

Morning.

[Speaker 3] (39:12 - 39:19)

Hi, Erica. Hi, Oprah. Thank you so much.

This has just been crazy, as you said.

[Speaker 2] (39:19 - 39:27)

Crazy fun. Yes. Landstuhl, Germany.

Never heard of it, but glad to have you from there. Hello.

[Speaker 25] (39:28 - 39:29)

Thank you. Glad.

[Speaker 3] (39:29 - 39:30)

Thank God for Skype.

[Speaker 2] (39:30 - 39:35)

Thank God for Skype. Okay, what is your question or comment to us?

[Speaker 3] (39:36 - 40:14)

Well, my question is for Mr. Toley. I, too, grew up in the Baptist church, just like Oprah and so many others. And you talk about the voice in my head.

And I had a situation where I no longer attend that church because the behavior didn't line up with the teaching. But on Sundays, when I'm at home with my family and we're enjoying a nice day and we decided not to go to church, that voice in my head says things like, you didn't go to church today. That's not how you were raised.

When your mom calls, what are you going to say? Can you help me with that on explaining why we have the voice in the head that says things like that?

[Speaker 1] (40:15 - 40:18)

Yes. Yes, he can.

[Speaker 3] (40:18 - 40:19)

Erica.

[Speaker 1] (40:22 - 43:06)

Now, the voice, of course, is the conditioned thinking. The voice, what the voice says, is conditioned by your past, by your childhood, by your upbringing, by the surrounding culture. All those things condition your thought processes.

And when you, sometimes it happens when you awaken, maybe not completely, but when the awakening process begins, a lot of the old voices in the head, the old thoughts, still come up. They still come up. And the essential thing is to recognize them as conditioned thought processes.

And to see, because the fact that you're asking the question means there's already an awareness there that these are the voices in your head. So you are not totally identified. Because if you were totally identified with a voice, you would say, I feel so terrible.

I really think I should be doing this. But you realize it's the voice in the head that's doing it. And then you can allow it and say, okay, there's an old thought, and allow it to be there and be the awareness behind the thought.

And anybody, this is not just for your particular case. There are many other instances where people have the movement of thought, telling them this or that, interpreting events and people according to the old conditioning. When you meet people, telling you

immediately, judging somebody according to your old conditioning with prejudices, with all the old conditioning.

And so it's, the only way you can gradually go beyond the conditioned thought processes is simply to be there as the witness. You don't need to act on it or say, go away. I don't want to be thinking this.

That doesn't work. Would only give it more energy. That's right.

So again, a vital thing, and this will be going throughout the book and the teaching is, as much as possible, be aware of what your mind is saying and realize there's only a small part of the consciousness, the totality of consciousness that you are. Many people don't know that yet. They're totally one with the voice.

They are the voice. They're so identified with every thought that comes. There's no space between them and the thought.

So the essential thing is this, realize there's thought processes and here I am as the space for the thought, as the awareness or the space for the thought. And that the thought is only a part of... A small part.

It's the conditioned part of who you are.

[Speaker 28] (43:06 - 43:07)

Who you are.

[Speaker 1] (43:07 - 43:15)

A more, and that's time bound. It's conditioned by the past. There's a more essential part of who you are and that is the awareness that knows that there's a voice.

[Speaker 2] (43:15 - 43:17)

The awareness of the thoughts.

[Speaker 1] (43:17 - 43:17)

Yes.

[Speaker 2] (43:17 - 46:10)

Which we're going to get into in further detail. But also, Erica, let me share this with you. Part of what you and our first caller from Alton, Illinois was also talking about is trying to reconcile the two.

The reason why the voice keeps repeating is because, of course, of what Eckhart is

saying, it's conditioned thinking. But also, the guilt is you haven't made a decision for yourself about what is real or true for you. So you're still being led by the conditioned thinking and haven't made a decision.

And for me, that came when I was able to do exactly what Eckhart said earlier. I didn't phrase it the way he did. I asked God to use me.

That has been my prayer for many years. Eckhart says, ask life what is its purpose for you. But I would pray on my knees to God and ask to be used and to be a servant and to allow his spirit to work through me and to not to just be on television, but to be able to use television for a purpose that was greater than my own personality and to collect shoes in my closet.

Didn't mean I wanted to give up the shoes, but I would if I had to. So when I started to ask that question of God, how can I be used? God, how do you want me to live?

How would you have me be? I let go of the guilt of did I make it to church or I didn't make it to church because the majesty and power and omniscience of this force that we call God cannot be contained in a church. You're right.

Cannot be contained in a church and does not just want to be served in a church. But if church allows you to feel like you are being of service, then use it that way. But the bigness is what Eckhart was saying in that quote in the book, man made God in his image, the eternal, the infinite and unnameable force that is God, that is all consciousness, that is universal energy, I don't believe wishes to just be served on Sunday at 11 o'clock service.

And so that's what you're trying to reconcile with yourself. The voice in your head versus what you really should be doing. That's it.

Yeah. So thank you.

[Speaker 28] (46:10 - 46:11)

That's it.

[Speaker 2] (46:11 - 46:35)

You need to make that decision for yourself. Thank you. And start asking that question of God.

Okay. All right. I'll do that.

Thank you. Thank you, Erica from Lundstuhl. We have Adam from Redmond, Washington on the phone with a question.

Yes, hello. Oh, on the phone phone. Hi.

Hi there. Hi. Hi, Adam.

[Speaker 26] (46:35 - 46:37)

Hi. Thank you so much. Both of you.

[Speaker 2] (46:39 - 46:43)

I feel a little like Larry King is the caller there.

[Speaker 3] (46:45 - 46:49)

Little like Larry King. Okay. Go ahead.

[Speaker 26] (46:49 - 47:17)

Oh, God. Yeah. Well, I used your online study group to create a couple of groups out here, which I called Embracing Silence.

And for the purpose of joining together for meditation and study and discussion and to create a field of presence and share with others in that. And I'm curious, what role do you see community or joining with others with the intention of sharing this consciousness playing in the flowering of human consciousness?

[Speaker 1] (47:18 - 48:46)

Good. Good question. Yes.

It's very important. And of course, what's happening here tonight is part of that also, because it is a joining on a level that we haven't seen before. It's the arising presence.

You can access it much more easily as part of a larger community or group of people. So to have in your home, to have a group of people who practice being present, perhaps listen to a spiritual talk or have a little reading, enter stillness, be present, is extremely helpful because an energy field is generated when people come together and enter the state of presence together. And this is happening here also, although people are not physically together.

And yet there is an energy field now that is generated all over the planet of presence, a different level of consciousness being generated. So it's extremely helpful to join with others. Also, it needs to be said not to become dependent on any group.

It is still your responsibility to bring this new consciousness into everyday life. Whenever you go about your business in your family...

[Speaker 2] (48:46 - 48:48)

Once you become dependent upon the group, then you now...

[Speaker 1] (48:49 - 49:26)

Then you always need to go back to the group and you cannot live presence in your daily life. So the important thing is, yes, go to the group to generate more presence, and then your responsibility is to live it in your everyday life, where most of the time, perhaps, you will not yet be surrounded by people who are present. You will be surrounded by the old egoic consciousness.

So there, that is... And this is the challenge for everybody now who is awakening, that, yes, more and more people are beginning to awaken, and yet there's still vast numbers of people on the planet who are not.

[Speaker 2] (49:27 - 49:51)

But I was going to say that when Ryan from Borders was speaking to us and was saying, you know, the need to be more positive and there's all this negative energy in the world. Look, we have 700 and some thousand of us all gathered here this evening, which is a huge positive force in creating the shift. And it's a different kind of community like we've never seen or experienced before.

[Speaker 1] (49:52 - 50:09)

That's right, yes. And then, of course, another kind of community is generated through the internet now and all these things that I don't know much about, but it's happening. So how people communicate with each other.

And again, people are being linked in different ways with each other.

[Speaker 2] (50:09 - 50:13)

This is the arising of a new consciousness that he speaks about, Adam.

[Speaker 26] (50:15 - 50:37)

Well, it certainly is. And it's, you know, it's very pleasurable to spend time with others and sharing this consciousness. You know, like you said, when you were under the tree and you felt that oneness and that majesty, well, imagine if you had someone sitting there next to you to share that experience with.

I think it makes it even that much more sacred.

[Speaker 2] (50:37 - 50:40)

I did have my two dogs, Luke and Layla were there.

[Speaker 26] (50:41 - 50:42)

Oh, wonderful, wonderful.

[Speaker 2] (50:43 - 50:44)

Thanks, Adam.

[Speaker 26] (50:44 - 50:46)

It's a sacred moment. Yes, thank you.

[Speaker 2] (50:46 - 51:23)

Thank you, Adam. That's Adam from Redmond, Washington. Let's see some of the questions that you're sending us now.

Oh, this is cool. On email. Okay, we're gonna check the computer screen here.

Ta-da. Questions are? Nothing's there.

Nothing's there. So I'll keep talking. One of the things that really struck us so was so many people responded to this.

Page 13. You don't become good by trying to be good. You don't become good by trying to be good.

[Speaker 1] (51:24 - 51:28)

And carry on. There's more to that sentence.

[Speaker 2] (51:28 - 51:46)

Yes, there is. I must go to page 13 to find it. You don't become good by trying to be good.

But by finding the goodness that is already within you and allowing that goodness to emerge. But it can only emerge if something fundamental changes in your state of consciousness.

[Speaker 1] (51:46 - 52:39)

Yes. So what that means, if nothing changes in your state of consciousness, the ego has many ideas. It says, I want to be a spiritual person.

I want to be recognized as a spiritual person. I want to be more spiritual than all these

people. And I'm definitely more spiritual than you.

So the ego has all kinds of ideas of what it wants to be. It might even say, yes, I want to be good. Because it wants to have a better image of itself.

But on that level, but the essential dysfunction of the ego is still operating. So this is why we have the phrase, the road to hell is paved with good intentions. Because no matter how good your intentions are, when you're still trapped in the ego, it will always take you into conflict eventually.

[Speaker 2] (52:40 - 52:43)

So that's why I was saying to Ryan, you can't just think positively.

[Speaker 1] (52:44 - 52:46)

It's not enough. You have to go deeper.

[Speaker 2] (52:46 - 52:53)

You can think positively, but it is not enough. Because eventually something negative will come along to challenge the positive. Right.

[Speaker 1] (52:53 - 52:53)

Yes.

[Speaker 2] (52:53 - 52:54)

So you must.

[Speaker 1] (52:54 - 52:56)

It's the realm of opposites.

[Speaker 24] (52:56 - 52:56)

Yes.

[Speaker 1] (52:56 - 53:12)

So you have to go deeper beyond the realm of opposites, where there's good and bad, and reach a place within yourself that is unconditioned. That is what I sometimes call the formless.

[Speaker 28] (53:12 - 53:12)

The formless.

[Speaker 1] (53:12 - 54:56)

Formless consciousness. What I call spirit. It's expressed beautifully in the Old Testament, in the little saying, be still and know that I am God.

And that's in the Old Testament. It contains the entire wisdom of religion in those few words. Be still, meaning go to that place where the mind is no longer operating, where you are just conscious without thinking.

And that is the level where the eternal resides. So the eternal, the formless, the spirit, is the essence of every human being. No matter how insane or conflict-ridden they seem to appear on the surface, within every human being, that remains untouched.

There's nothing that anybody could have done to you or nothing that you could have done to others to destroy that. It's always there. It's always there.

And that is the grace of being here. And no matter how much madness there has been in your life, that remains untouched. So it's getting in touch with that deepest place within.

And you can only do that by becoming still. Yes. Now, becoming still does not mean that you go to sleep.

It means you're actually more alert than when you are thinking. It's this... You have to invite the stillness into your life as much as possible.

[Speaker 2] (54:56 - 55:00)

That's why I loved your book, Stillness Speaks. It's only that small, but every page is a gem.

[Speaker 1] (55:00 - 55:01)

Yes. Okay.

[Speaker 2] (55:01 - 55:48)

And also, it's what I was saying earlier, that in order to feel that, the way you feel that, for everybody who's listening to us now, the way you begin to feel that is to look at nature. If you were to go out and just be with a tree, and I don't mean hug a tree. We're not talking about now you got to go hug a tree and eat granola.

But if you were just to be with anything in nature, I like trees because they're so majestic. They're so powerful and visual. And if you're with it for a time, you start to sense the presence of it, the stillness of it, and begin to recognize that stillness within yourself.

[Speaker 1] (55:48 - 55:52)

Yes. So what you sense in the tree is also in you.

[Speaker 2] (55:52 - 55:53)

And it's always in the tree.

[Speaker 1] (55:53 - 55:54)

Yes.

[Speaker 2] (55:54 - 55:55)

When the wind is blowing and there's a storm.

[Speaker 1] (55:56 - 55:56)

Yes.

[Speaker 2] (55:56 - 55:56)

Yes.

[Speaker 1] (55:56 - 56:26)

And that is also a sacredness that is there in the tree. Our world doesn't know much. It's sacred.

It has become an abstract concept. Nobody seems to know what sacredness is, but until you can feel it. Until you can feel it.

When you feel, then you don't need a definition. People ask, please define what sacred is. You don't need a definition of what sacred is because sacred is the essence of who you are.

So it's sensing that, and you can sense it when you're still enough. You sense it in the tree.

[Speaker 2] (56:27 - 56:31)

Now, isn't it interesting that you first came to recognize this when you were about to kill yourself?

[Speaker 1] (56:32 - 56:53)

Yes. Yes. Sometimes you have to reach a limit.

Humans have to reach a limit. The human species as a whole is reaching that limit. But also on a personal level, sometimes people have to be pushed to the limit.

My ego was so obstinate and my pain body was so strong. I had to be pushed to the limit before it cracked open.

[Speaker 2] (56:53 - 56:59)

Well, before we go any further, share that moment that you talk about in the beginning of Power Now when you were about to kill yourself.

[Speaker 1] (57:00 - 57:52)

Yes. Feeling so much pain. Dreadful suffering at night.

I would often wake up in extreme feeling of dread and fear consumed by dread and fear. The whole world seemed alien. And I saw the thought one night I woke up again.

The thought came, I can't live with myself any longer. I just can't live with myself any longer. It's so painful.

And that thought repeated itself a few times. And then suddenly something happened inside me and I looked at the thought. That was, of course, awareness.

I didn't know that at the time what it was. I became aware of the thought and I said, I cannot live with myself. That's strange.

So there must be I and there must be myself. Am I one or two? I seem to be two.

Because if I can't live with myself, there must be two of me.

[Speaker 2] (57:52 - 58:00)

Everybody has felt that not to kill themselves, but everybody has felt or heard you say to yourself, I said to myself.

[Speaker 1] (58:00 - 58:00)

Yes.

[Speaker 2] (58:01 - 58:01)

I said to myself.

[Speaker 1] (58:02 - 58:29)

Yes. And of course, the entire what we call the voice in the head, we could also call it self-talk where you talk to yourself. And most people address themselves as you.

So the voices, you shouldn't have done that or you should better. So there's a constantly there's a separation inside human beings, which is the essence of ego. Right.

That there's a here's an image of who I think I am. And then there's a me and they get mixed up together.

[Speaker 2] (58:29 - 58:36)

OK, I'm sorry I interrupted you that thought, though. But you use getting ready to kill yourself said, I can't live with myself any longer.

[Speaker 1] (58:37 - 58:37)

Yes.

[Speaker 2] (58:37 - 58:39)

Said that several times in your mind.

[Speaker 1] (58:39 - 59:22)

And then I became aware of the structure of the sentence. And I said, if that's the case, then who is the self that I cannot live with? And who am I?

Wow. And at that moment, a separation happened completely between the essential I, which is the essential consciousness that I am beyond past and future, the eternal stillness, but awake stillness and all my thought processes, which were ego. It was all my thought processes that created the dreadful suffering.

The mind created entity. The unhappy me was continuously fed by my thinking. It consisted of thinking a stream of thinking.

[Speaker 2] (59:22 - 59:26)

So did you just decide that night? I guess I'll wait to see if I will kill myself.

[Speaker 1] (59:26 - 59:46)

No, the the I kind of it was a kind of spiritual suicide. So the ego died instead of me having to jump off a bridge. Fortunately, the ego died.

The ego dissolved. The ego as the unobserved mind dissolved the ego, the false self, the me, the unhappy story.

[Speaker 2] (59:47 - 59:48)

Oh, got it.

[Speaker 1] (59:48 - 1:01:36)

Me as the unhappy, my identity as me and my unhappy story. Died. Died, dissolved

because the I behind it suddenly woke up and said, who is that self that I can't live with?

And when you fully look at that self, it actually dissolves because it cannot survive in the light of intense consciousness. Wow. And so the next morning I woke up and I didn't know.

I thought that was strange. What happened? Well, there was still I felt myself.

Were you drinking? No drinking, no drugs, no. I had a couple of sips or something.

Yeah, nothing. Just it just happened. And the I felt like being drawn into a kind of vortex then.

And then I went to sleep. And the last thing I felt there was still some fear. A voice said, don't resist or resist.

Nothing is nothing. Don't resist. Resist nothing.

And so I must have gone to sleep. Then you had your first good night's sleep in God. Yes.

And the next morning I woke up and looked around and looked. Everything looked so fresh. All the old furniture, the pencil, everything looked fresh and alive.

And I could bird song outside. Wow. As if I'd never heard it before.

Wow. Because the mind had become still. And there was simply the beautiful perception of everything.

The sunlight coming through the curtains. Incredible. I said, I've never seen that before.

And sounds like a drug trip. Well, later on, people tell me they ask me, is that like acid? Because some people take acid and they say, oh, we experienced that when we took acid.

They told me many times until finally, I'll tell you in confidence. Finally, I tried acid just for once because I was telling me in confidence here.

[Speaker 2] (1:01:36 - 1:01:37)

OK, good.

[Speaker 1] (1:01:37 - 1:02:17)

I tried it just once just to see if it was the same thing. Yes. Yeah.

It's not quite the same thing because what I experienced was much more subtle and beautiful. The acid I experienced as almost a violent thing where violently the perceptions, sense perceptions becomes so magnified that there was no room for

thinking anymore. But I could see why people say, well, for some people, it's a glimpse of what it means to perceive the world without this continuous interference of mental noise.

Yeah. But the trip without acid was much better. Oh, I was.

[Speaker 2] (1:02:17 - 1:02:54)

Well, part of what you're describing is what I came close to that when I decided to go outside without naming things or labeling things is what I was describing earlier, walking through the park, walking around my house, which is like a park in everything was like vibrating and it was the colors and everything. The sense perception was very different because I wasn't in my mind thinking about it. I was just there to experience it.

So that's how you get to get to that place.

[Speaker 1] (1:02:54 - 1:03:21)

That's right. So when when you're then you're no longer there when you walk through your garden in that or wherever and you're not naming every flower naming and also you're not carrying the burden of a heavy me, a personality, a person with its problems, with its past. We're not thinking about anything.

So you are basically you become a conscious presence perceiving the beauty around you.

[Speaker 2] (1:03:21 - 1:03:46)

Yeah, it's fascinating. Well, OK, we do have an email now. From Kathy in Delta, Colorado, is that where you are?

Well, no, she can't talk. It's an email. How do I shed the years or rather decades of conditioning and distractions, sickness, relationships, work in order to hear and feel the moments of stillness, which is what we're just talking about?

[Speaker 1] (1:03:46 - 1:03:56)

Yes. The good thing is you don't need years and years to undo years and years of conditioning because in an instant. Yes.

Only now.

[Speaker 2] (1:03:56 - 1:03:57)

Only now.

[Speaker 1] (1:03:57 - 1:05:57)

So it's the access point is the present moment is the present moment is the point of power to enter the new state of consciousness. So we need to learn how to how to find in our daily life as often as possible this point of power of the present moment, because if we don't, we get continuously dragged along by the old conditioning of the mind, all the old thought processes, all the old reactions and so on. So there are many little things you can do to access the power of the present moment.

For example, a very simple thing. Ask yourself, am I still breathing? Now, what does that mean?

How to find out if you're still breathing? Your attention needs to move from the thinking into here and you suddenly feel the air flowing into your body and out of your body. Yes, I'm breathing.

At that moment, you've entered the state of presence. Even if it's only five seconds, you've entered that you've become present. In the moment.

In that moment. So another thing I suggest is when you do habitual everyday motions like washing your hands or walking across the room or walking down the stairs or the slightest thing, taking a cup out of the cupboard. Do it consciously.

Do it being present of every how you feel. For example, you wash your hands, feel the water, smell the soap. We have this in one of the workbook exercises online.

Sense perceptions, becoming acutely conscious of sense perceptions, which means looking, hearing, touching also, brings you into the present moment.

[Speaker 2] (1:05:58 - 1:06:11)

How is that going to help me? Because I started doing that going up the stairs. I was going one foot on the stairs.

There's another foot on the stairs. There's another foot. Okay, I'm at the top of the stairs now.

I was present walking up the stairs. What does that do for me, Eckhart?

[Speaker 1] (1:06:11 - 1:06:12)

Were you present?

[Speaker 2] (1:06:13 - 1:06:30)

Yeah, I think I was. There's a foot. There's a foot.

There's a foot. There's a foot on the stairs. I'm just there.

The movement of it, feeling the motion of my body and how many parts of my body have to move to get me up the stairs. Oh, I used my thigh muscle there.

[Speaker 1] (1:06:30 - 1:06:31)

Yes.

[Speaker 2] (1:06:31 - 1:06:32)

I used the back of the leg.

[Speaker 1] (1:06:32 - 1:06:39)

It was present. I wasn't sure from the way you said it. I thought you were repeating mentally, here's one step and here's another step.

But you were not.

[Speaker 2] (1:06:39 - 1:06:44)

No, I was not. I was feeling every part of what it took to get me up the stairs.

[Speaker 1] (1:06:45 - 1:06:45)

Yes.

[Speaker 2] (1:06:45 - 1:06:45)

Yes.

[Speaker 1] (1:06:45 - 1:06:56)

So now the mind says, what's the point in that? Yes, the mind then said, okay, now you were present getting up the stairs. And the mind says, I've got more important things to think about.

[Speaker 2] (1:06:56 - 1:06:56)

Yes, it did.

[Speaker 1] (1:06:57 - 1:07:31)

The mind said, now what did that do you? Now to the mind, that kind of thing is completely meaningless because you're inviting a different state of consciousness into your life, which the mind cannot understand. But this is how you bring in awareness.

This is the end of the old conditioning. Yes. And you bring in a consciousness that is totally fresh and new that comes out of the present moment.

And the more you bring those moments of presence into your life, the more your old conditioning becomes eroded gradually. I see.

[Speaker 2] (1:07:31 - 1:07:46)

So learning to do it with washing your hands. I just got simple things. This is good.

This class is good for me. I don't know about the rest of y'all, but I got it now. Just learning to do the simple things begins to retrain your mind.

[Speaker 1] (1:07:47 - 1:08:09)

Yes. And another thing is most simple things that you do, which actually fill up most person's everyday life because the whole day consists of simple things that you have to do. Right.

They're all relatively simple. Right. And the way most people live is that everything you do is a means to an end.

And the end is where you want to get to the next moment. Right.

[Speaker 2] (1:08:09 - 1:08:11)

So you're never thinking about the moment.

[Speaker 1] (1:08:11 - 1:08:26)

No, because you want to get to the next one. You're washing your hand in order to already do that. Or while you're making a cup of coffee, we really want to be drinking it.

Yeah. Jon Kabat-Zinn says in his book, *Coming to Our Senses*, that most people, every morning people take a shower, they bathe.

[Speaker 2] (1:08:26 - 1:08:33)

But most people are in the shower, but they never actually get to experience a shower because you're thinking they're already in the office.

[Speaker 1] (1:08:33 - 1:08:33)

Yes.

[Speaker 2] (1:08:34 - 1:08:34)

They're already in the office.

[Speaker 1] (1:08:34 - 1:09:18)

And then everything you do is a means to an end. The end is always the next moment in the future, which never arrives, because all you ever have in life is the present moment. Present moment.

So you're constantly frustrated. Yes. Creating anxiety for yourself.

And stress because you can't just be present now. And the power can only flow into your life when you are present completely, totally with what you're doing now. And this is why most people's lives do not have this power, because they're always living for the next thing.

So they... Trying to get to. They devalue the present moment.

Got it. And so... That's why walking up the stairs, being with the stairs.

Yes.

[Speaker 2] (1:09:18 - 1:09:21)

Teaches you how to be present with other things.

[Speaker 1] (1:09:21 - 1:09:40)

Yes. And then gradually you can be present with... Even when you are with other human beings, you can be totally present in whatever work you do, so that the work is not a means to an end, but you're totally there with what you do.

Your attention. Well, I see Cinda from Oregon has been waiting to talk to us.

[Speaker 2] (1:09:40 - 1:09:43)

Cinda, hi, from Oregon. What's your question?

[Speaker 14] (1:09:43 - 1:10:10)

Hello, Oprah. Hello, Eckhart. Hi.

Hi. Hi. Hey, I am so grateful for this opportunity to have Eckhart answer my question.

Thank you for having me participate in this. And Eckhart, I need you to know that I am grateful that when you tried acid, that you preferred enlightenment more than that, because my children are upstairs listening in on this. Because he was going to say, and I interrupted him.

[Speaker 2] (1:10:10 - 1:10:12)

You were saying, I don't recommend it.

[Speaker 1] (1:10:12 - 1:10:25)

No, I don't. Why? Because you will always fall back.

You always fall back to the old state of consciousness. And I experienced it as almost a violent thing being done to me.

[Speaker 2] (1:10:25 - 1:10:29)

Okay, good. I wanted to say that for the children upstairs, Cinda.

[Speaker 14] (1:10:29 - 1:10:30)

Yeah, thank you, Oprah.

[Speaker 2] (1:10:30 - 1:10:31)

Okay, your question.

[Speaker 14] (1:10:32 - 1:11:56)

Well, my question is this. And first of all, I also want to tell Eckhart that his words and his book have moved me to my core. And I am a new person because of it.

And not only because of my internal changes, but the way that I am in the world that I live. And I am so grateful for that. Thank you, Eckhart.

I want to ask a question. It's something that we've already talked about a little bit tonight, but I feel it's important enough to bring up again. And I believe that the way that Eckhart answers this question might just be the catalyst to change that we need in order to save our planet and ourselves.

On pages 20 and 21 in the book, you talk about in an ever-changing world or an ever-changing environment, a species needs to either adapt or they will die out. And then you go on to say, and I quote, that humanity is now faced with a stark choice, evolve or die. My question to you is this.

When you say evolve or die, do you mean that literally, and it sounds like you might, or do you mean that metaphorically, which I hope?

[Speaker 1] (1:11:57 - 1:14:47)

Evolve or die refers to humanity as a whole, whether humanity survives as a species. Even if humanity did not survive as a species, no gain in consciousness is ever lost within the totality of consciousness. So the fact that we are here and consciousness, which is really all that exists, we are only forms that come out of consciousness.

And consciousness is the evolutionary process of the universe. And we are here together as part of this evolution of consciousness, which comes through the human form. Consciousness can use and does use millions and billions of other forms and evolves through that out of the unmanifested.

In the unmanifested, consciousness is already perfect, or God, you could say. Timeless, perfect, eternal, no change. And then you have this so-called manifested dimension, which some ancient teachers have described as a kind of dream, which is what it is.

But for some reason, consciousness wants to come into this world of form. And in this world of form, it evolves. So one could say that gradually, more and more, God, which is another word for consciousness, God comes into this world of form gradually, emerges.

And God comes through you. God comes through me. God comes through you.

Gradually, more and more, the density of form lessens. And this is what's happening. And so even if humanity didn't make it, the gain in consciousness that has already been achieved by those human beings who have become conscious would make consciousness express itself much more easily through some other form.

Because ultimately, we are not the form. We are not the body that we see. You are not the form that is sitting there.

In essence, you are beyond. You are the formless consciousness itself. With a stillness.

Temporarily assuming this particular form. And of course, the form eventually is going to dissolve anyway, because then consciousness moves on. Consciousness is continuous evolution.

Continuous metamorphosis. It's a wonderful process. So there's nothing to be scared of.

Because ultimately, when I say evolve or die, I'm only speaking of humanity as a species. But ultimately, nothing dies. It's only a transformation of consciousness.

A transformation of form. A transformation of form, yeah. So there is no death, ultimately.

[Speaker 2] (1:14:47 - 1:14:53)

But you do mean the end of our human species, as we know it.

[Speaker 1] (1:14:53 - 1:15:27)

Yes, that is a possibility. But the fact that we are here tonight which should give us hope and confidence that humanity is going to make it. Because this is growing.

And not just this teaching. There are other spiritual, alive spiritual teachings. There is an

enormous awakening happening on the planet.

So nobody knows. I don't know the answer whether humanity is going to make it. But I do feel confident now, more so perhaps than before, that we are going to make it.

[Speaker 2] (1:15:29 - 1:15:46)

Well, yes. Because that's one of my favorite quotes too, Cinda. That a significant portion of the Earth's population will soon recognize, if they haven't already done so, that humanity is now faced with the stark choice, evolve or die.

Thank you for raising that question in such a beautiful way, Cinda.

[Speaker 14] (1:15:46 - 1:15:48)

Thank you, Oprah. Thank you, Eckhart.

[Speaker 2] (1:15:48 - 1:15:54)

Thanks for joining us. Casey in Asheville, North Carolina is on Skype and has a question also for Eckhart about the secret. Casey?

[Speaker 16] (1:15:55 - 1:16:41)

Hi, Oprah. Hi, Mr. Tolley. I was debating about whether to read this book because it looked very deep to me, to be honest.

And I have a one-year-old and I hang out with her all day and I didn't know if I was ready for it. But Oprah, when I saw your show on the secret and the bubble man and all that good stuff, I thought I have got to read that book because you talked about a new Earth so much in that show. So my question is this, when I put out into the universe, when I ask God for things, for hopes and dreams and material things, and a lot of times I get them, those material things, I think they may be coming from the ego.

And I just wonder, Mr. Tolley, is that wrong?

[Speaker 1] (1:16:42 - 1:18:01)

Okay, well, it's not wrong. You can always easily recognize that something is coming from ego because when you get it, it doesn't satisfy you. That's always a sign that it's coming from ego.

It may satisfy you for a little while and then some, oh, I need more. I need something else. So that's a good learning process.

You can manifest things. And if you see, oh, that's not satisfying, it must have been the ego. So there's nothing wrong with manifesting things.

The only illusion would be to expect things to provide some ultimate satisfaction in your life. Things can't do that. The world of form can't ultimately satisfy you.

You can enjoy the world of form, but the true satisfaction doesn't come from there. The world can't do that. The world can't make you happy.

Things cannot give you happiness because happiness comes from a deeper place within you that you can only access in the present moment. So it's fine to, we live in the world of things. Why not manifest things?

It is part of the game of, in this life, the game of form. But if you expect some kind of satisfaction, then you will always be frustrated.

[Speaker 2] (1:18:01 - 1:18:51)

Which is going to be, yeah, I think we get into that a lot in chapter three. In chapter two and chapter three, not allowing yourself, oh, love chapter two, chapter three, not allowing yourself to be defined by the things, to be in the world and not of it, is how I describe it, to not allow, to have things. You know, I have lots of beautiful things and I love beautiful things.

And later on, in one of the chapters, he talks about when you say that you're not defined by things, what happens to you if you were to lose any of those things? The depth of your, you know, grief, grieving or sorrow or, you know, so-called suffering determines how attached you were to those things. Yes, and for many people- And I say, it doesn't matter to me until somebody steals your car.

[Speaker 1] (1:18:51 - 1:20:22)

That's right. And for many people, that's a very important lesson. When suddenly they do lose something, it can be a wonderful spiritual lesson and then you, perhaps you suffer and then your attachment gets broken and suddenly you go beyond the attachment.

So there have been people who've lost everything and suddenly become free of the ego because the ego had nothing left to identify with. So this can happen. And another important thing to mention with regard to manifestation is the basis for your life is the present moment.

You need to, first of all, the very basis for everything is to come to an acceptance of this moment as it is. Gratitude is part of that. Of course, we will be talking about that in more detail.

So that there's no neediness when you manifest. It's the neediness that there's dissatisfaction, for example, in your life. There's dissatisfaction.

That is not a good place, not a good starting point for changing your life. The ego may tell you that, but it isn't. You need to find a place of acceptance, which is, no matter where you are, come to terms and become friendly with the present moment.

Because if you do not become friendly with the present moment, you're not friendly with life. Because life is only now. If you're not friendly with life, life cannot support you.

[Speaker 2] (1:20:22 - 1:20:30)

But did you just say that being in a place of dissatisfaction, being dissatisfied is not a good time or place to change?

[Speaker 1] (1:20:31 - 1:21:02)

It's first, you can see the totality of the situation. Let's say, I use the example in the power of now, you're stuck in the mud. You're walking somewhere and suddenly you get deep into the mud up to your knees.

Now, you wouldn't say, okay, I'm satisfied with this situation. You can't be satisfied with this situation. And you know that you need to get out.

But you say, okay, I am stuck in the mud and I need to get out. There is no cursing the negative reaction. Yeah, there's no cursing.

[Speaker 10] (1:21:02 - 1:21:03)

Damn this mud!

[Speaker 1] (1:21:03 - 1:21:53)

Yes. Yeah. Or struggle against.

Yeah. Because if you struggle against, you get in deeper. You're just going to get more mud on you.

Yes. Yeah. So, very important, perhaps one of the key things here in this or any spiritual teaching is the question that you need to ask yourself as much as possible.

You can even put it on your bathroom mirror or some other places where you often look. And that question is, what is my relationship with the present moment? And to become very conscious of that.

And then you find out, then you of course need to become alert. Okay, what's my relationship with this moment? Am I, is there negativity?

In which case I'm fighting. I'm making the present moment into an enemy. Yeah.

[Speaker 2] (1:21:53 - 1:21:58)

And what you say is what you resist persists. Yes. So, you must make peace with the moment.

[Speaker 1] (1:21:58 - 1:21:58)

Yes.

[Speaker 2] (1:21:59 - 1:22:01)

Doesn't mean you have to be approved the situation.

[Speaker 1] (1:22:01 - 1:22:01)

No.

[Speaker 2] (1:22:01 - 1:22:05)

But you must make peace with the moment in order to get yourself out of it.

[Speaker 1] (1:22:05 - 1:22:05)

Yes.

[Speaker 2] (1:22:05 - 1:22:08)

Because resisting is only going to cause more of it.

[Speaker 1] (1:22:08 - 1:22:25)

Yes. And that's absolutely vital. So, peace with what is.

The isness of this moment is already as it always already is as it is. The ego doesn't understand that, but you can't really argue with what is because it already is.

[Speaker 2] (1:22:25 - 1:22:29)

So, you must accept whatever it is first before you can begin to change it. That's what you're saying.

[Speaker 1] (1:22:29 - 1:22:40)

Yes. There must be acceptance. Acceptance of what is first.

First. Then action comes out of the acceptance. It no longer comes out of resistance.

[Speaker 28] (1:22:41 - 1:22:41)

Got it.

[Speaker 1] (1:22:41 - 1:22:52)

Which is a totally different energy flows into what you do when it comes out of an acceptance of this is what is. And then action happens. That is actually empowered by life itself.

[Speaker 2] (1:22:53 - 1:23:23)

Well, I think that explained it, Casey. I think so, too. Thank you so much.

That's amazing. Thank you so much. I just wanted to go back to spirituality and religion for a few moments in the few moments we have remaining because I know that's still such a major issue with so many of you.

And you say on page 17, that the more you make your thoughts or beliefs into your identity, the more cut off you are from the spiritual dimension within yourself. You also say on page 18, how spiritual you are has nothing to do with what you believe.

[Speaker 1] (1:23:24 - 1:23:24)

Yes.

[Speaker 2] (1:23:24 - 1:23:27)

But everything to do with your state of consciousness.

[Speaker 1] (1:23:27 - 1:24:06)

Yes. How spiritual you are means how present. How present are you at this moment?

Are you in your thoughts or are you there as the awareness behind your thoughts? Which is your spirit. Yes.

Stillness. So often in newspapers and the media, they always ask, well, what do you believe in? That is not an important question, what I believe in.

The important question is, are you present at this moment? Not what your belief structures are.

[Speaker 2] (1:24:06 - 1:24:11)

I think people want to know what you believe so that they can label it and decide whether they're going to like you, accept you or not.

[Speaker 1] (1:24:11 - 1:24:17)

Yes. And they want to know, do you believe the same thing that I believe? Because if you don't, you're my enemy.

[Speaker 2] (1:24:18 - 1:24:20)

Yeah. And you're laughing at that. Okay.

[Speaker 1] (1:24:21 - 1:24:23)

Well, it's mad. It's better to laugh at madness.

[Speaker 2] (1:24:23 - 1:24:32)

Yes. Yes. I just wanted to mention this person, Maria from Doha, Qatar.

I just wanted to say Doha, Qatar.

[Speaker 1] (1:24:33 - 1:24:35)

In? Yes. In what country?

[Speaker 2] (1:24:35 - 1:24:35)

Qatar.

[Speaker 1] (1:24:36 - 1:24:36)

Qatar.

[Speaker 2] (1:24:37 - 1:24:52)

Okay. Qatar. Okay.

She says, do you think that people are ready and willing to set aside time to be quiet each day? Is this possible in a global sense? Would anyone who thinks their life is fine be willing to waste time just sitting in order to raise their consciousness level?

[Speaker 1] (1:24:53 - 1:25:12)

Well, a better, I would change the question a little bit to make it more vital and more relevant is asked, am I ready? The only question you really need to answer is, am I ready? Love that.

To do this. You don't need to know whether other people are ready to do it. Only you can have the answer, am I ready to be still?

[Speaker 24] (1:25:12 - 1:25:13)

Very good, Mr. Qatar.

[Speaker 1] (1:25:14 - 1:25:34)

Am I ready? Let's see. That's the vital question.

And only you can answer that. I can't answer that. Are you ready?

Or are you so fascinated by the things of this world and your mind that perhaps you need to pursue those things for a few more years until you suffer a bit more and then you're ready? Well, yes.

[Speaker 2] (1:25:34 - 1:25:46)

When we were doing rehearsal for this yesterday, we were up on Skype and someone said, I'm 28 years old and I don't think I need to be awakened. So what can I get from this book? I go, don't waste your time.

Go read another book.

[Speaker 1] (1:25:47 - 1:25:47)

Yes.

[Speaker 2] (1:25:47 - 1:25:49)

Yeah. You don't think you need to be awakened then?

[Speaker 1] (1:25:50 - 1:27:20)

No, that's right. So it's the time is not yet there for everybody and that's fine too. What about the people who are struggling, particularly in this first chapter with the book?

The first chapter is a little bit more conceptual than the other chapters and less practical. I wanted to give a general context for where the book fits into the general context of the spirituality on the planet, the transformation of consciousness on the planet. So just read through.

There are already very important pointers in the first chapter. If you can see them, we'll run through the whole book, presence and so on. Just carry on, but not only the first chapter.

Anywhere in the book, don't expect to immediately understand everything. That's not necessary. And besides, understanding the book is not the essential thing.

It's secondary. The first thing is to experience the truth of it rather than conceptual understanding the essence of what's in the book, but in any case, cannot be understood conceptually. For example, presence.

People say, can you explain to me what presence is? I've already given a few pointers. It's pointless to go beyond that and give further definitions.

You can only know what presence is by being present. You must have at least a glimpse of presence, and this is why it's not understanding. That's the essence.

So when you don't understand, just read on. It's a process. Reading this book is a process.

[Speaker 2] (1:27:20 - 1:27:27)

Yes. And this book, as you say, again, as I said in the beginning, this isn't about creating more information for you to believe in.

[Speaker 1] (1:27:27 - 1:27:27)

No.

[Speaker 2] (1:27:27 - 1:27:29)

Yeah. And you don't want to be anybody's guru.

[Speaker 1] (1:27:30 - 1:28:07)

No, no. So it's not through your mind, really, that you can get it. And anybody who finds this book meaningful, and this is the important thing, is already awakening.

If you're not awakening already, this book will be completely meaningless, or any other truly alive spiritual book will be meaningless. You won't understand it, or you say, there's not much there. I don't know.

It doesn't make sense to me. If it does make sense, especially if you feel something from within responding, and you say, wow, yeah.

[Speaker 2] (1:28:08 - 1:28:24)

Well, I think also, too, for all of you who've joined us, there are a lot of people who are expressing, they're getting it, they're awakening, they're feeling more alive and excited, and then you want to go share it with somebody else who perhaps hasn't read the book, doesn't feel the same as you, and then they feel frustrated.

[Speaker 1] (1:28:25 - 1:28:25)

Yes.

[Speaker 2] (1:28:25 - 1:28:31)

And I guess you would say the same thing as you say to the woman in Qatar, just worry

about yourself.

[Speaker 1] (1:28:31 - 1:28:33)

Yes. And so if others...

[Speaker 2] (1:28:33 - 1:28:34)

Concern yourself with yourself.

[Speaker 1] (1:28:34 - 1:28:55)

That's right. And if friends or relatives say, doesn't make sense to me, that's fine. That's perhaps in a few years' time, they'll be ready.

We don't know. So it's to accept that it's not yet for everybody. Accept it first.

Accept. Don't demand that, or don't make it into an ideology, and then try to convince people that they must be present.

[Speaker 2] (1:28:56 - 1:30:06)

Right. I got it. Before we say goodbye, I want to thank you for being with me, all of you out there.

This is just the most exciting thing I have ever done. Being able to talk with you all and share this kind of information that allows all of us to get closer to who we really are so that we can do, honor our life's purpose and calling here while we're on Earth. And we'll be here next Monday again at 8 p.m. Central. If you want to experience this first class again, or tell a friend who missed it, our webcast will be available on demand tomorrow for free here at Oprah.com. You'll also be able to update your workbook and get started on chapter two. And if you want to download the podcasts of this class, you can do that too at Oprah.com and at iTunes. Next week, moving out of the conceptual chapter one into the good stuff. Yes. Moving on.

The next week we'll be talking about the ego. Wow. We'll see you next Monday night.

Thank you, Eckhart.

[Speaker 1] (1:30:06 - 1:30:07)

Thank you.

[Speaker 2] (1:30:07 - 1:31:53)

And thank you so much to all of you around the world. Good night. Good morning.

Welcome to our second New Earth webcast. It is one of my greatest joys to unite all of us

around the world and share the possibilities of awakening together. Along with a multitude of North Americans, we also have students registered in this class from countries like Afghanistan, Argentina, Belgium, Brazil, Croatia, Denmark, Egypt, Ireland, South Africa, and even a few of you from Zanzibar, I hear.

Thank you. Since last week, 1,860,000 of you have streamed or downloaded our first class. I just want you to know it's always available.

If this pioneering effort again tonight should break up and we have webcast problems, you can go to oprah.com tomorrow or iTunes and begin streaming afternooon. Well, for the next nine weeks, author and spiritual teacher Eckhart Tolle and I plan to be right here in our virtual classroom on oprah.com Monday nights at 8 p.m. Central to discuss each chapter and talk with you about it. And you can type in your questions on the right side of your screen and send that to us instantly.

And throughout this class, we're gonna also talk directly to students via Skype, so cool, free software that allows you to make internet and video phone calls all over the world. Welcome again, Eckhart Tolle.

[Speaker 1] (1:31:53 - 1:31:55)

Thank you, thank you.

[Speaker 2] (1:31:55 - 1:32:24)

Well, last week you shared with us how there are tools that we can use to bring ourself into the present moment. And you were saying from that first chapter and throughout this book that there is only the present moment. And you were saying is that if we would allow ourselves to take ourselves out of our mind and just go to our breath, that we could learn presence that way.

That's how you begin to learn presence.

[Speaker 1] (1:32:25 - 1:33:48)

Yes, yes. And I suggest that we all do that right now, which is to say we are taking our attention right now away from where it usually dwells, which is in the head and in the thinking mind. And we direct our attention to our breath.

And the simple question that one could ask is, or you could ask yourself is, am I still breathing? Let's just check if I'm still breathing. Now, how do you find out whether you're still breathing?

You have to take your attention away from the thinking mind and sense yourself breathing right now. And as you're taking attention away from the thinking mind, which always works using past and future, it sustains itself by always generating past and

future thinking, you also enter the present moment. When you take attention away from thinking, direct attention to your breathing.

You're always breathing, but usually you're not aware of it. That's right. And now we are bringing awareness to it, which means we are taking attention away from thinking.

So we are not losing consciousness. We are very conscious. But the thinking much less or perhaps not at all.

So let's do this now. This has never been done on television. It's unprecedented, but we can do it here.

[Speaker 2] (1:33:49 - 1:33:51)

Silence is usually not good on TV.

[Speaker 1] (1:33:51 - 1:33:52)

No.

[Speaker 2] (1:33:53 - 1:33:55)

But let's try it for the next 10 seconds.

[Speaker 1] (1:33:55 - 1:33:58)

10 seconds. Just be aware of yourself breathing.

[Speaker 2] (1:34:23 - 1:34:24)

I'm still alive.

[Speaker 1] (1:34:25 - 1:34:26)

Yes. I just checked in. Yes.

[Speaker 2] (1:34:26 - 1:34:27)

Yes.

[Speaker 1] (1:34:28 - 1:34:39)

Perhaps even more alive when you're engaged in thinking. There's a deeper sense of aliveness there that you're beginning to touch when you get in touch with that, these inner processes.

[Speaker 2] (1:34:39 - 1:34:49)

I think that's pretty cool that all around the world and all of these different countries I

just named, that all of us come together in silence for a moment just to give our minds a break.

[Speaker 1] (1:34:50 - 1:34:50)

Yes.

[Speaker 2] (1:34:50 - 1:35:41)

Yeah. Well, this is the most exciting chapter until you get to the next chapter. I think chapter two is the most exciting chapter.

As we said last week, chapter one is pretty conceptual. You would agree. Yes.

You're the one who wrote it. Yes. Pretty conceptual.

But in chapter two, title, Ego, The Current State of Humanity, we get into, I think, a way of understanding ourselves that perhaps so many people were not aware of until beginning to read this. So I would just like to just get right into this chapter. When you say, when you don't cover up the world with words and labels, a sense of the miraculous returns to your life that was lost a long time ago when humanity, instead of using thought, became possessed by thought.

What do you mean by that? Yes.

[Speaker 1] (1:35:42 - 1:37:09)

Now, usually, and everybody can verify this in their own experience, we experience the phenomenal world, whatever we experience, we do not experience it directly. It is overlaid with self-talk, which are the mental processes. So as you go about your life, you encounter situations, you meet people, you do your work.

And most of the time, there is a voice in the head, which can be called the self-talk. It can be called the inner voice. But it is the conditioned thought processes.

And they are commenting and interpreting and mentally labeling whatever it is you're perceiving or experiencing. So there's always a running commentary in people's heads. So they don't relate to the world directly and immediately, but through the veil of the self-talk.

And this greatly decreases the sense of aliveness, the sense of how you relate to the outer world, and especially to human beings. For example, if every time I meet another human being, I immediately have certain thoughts and judgments in my head that come up the moment I meet a person. I'm already thinking something about this person.

[Speaker 2] (1:37:09 - 1:37:10)

That's right. You've already labeled.

[Speaker 1] (1:37:11 - 1:37:19)

I'm already labeled. And so I'm no longer really in communication with that person. I'm in communication with my own labels.

Yes.

[Speaker 2] (1:37:19 - 1:37:47)

And what you said to us last week, and you also say in this chapter, even a stone and more easily a flower or a bird could show you the way back to God and the source to yourself when you look at it or hold it and let it be without imposing a word or mental label. And what you were saying in last week is that if you can learn to do that in nature first, stop labeling things, just feel the essence and presence of things. It allows you then to be able to gradually move into doing that with people.

[Speaker 28] (1:37:48 - 1:37:48)

That's right.

[Speaker 2] (1:37:48 - 1:38:02)

Because so often we don't engage in presence with people. We've already labeled them and labeled the situation. And so we're reacting out of the situations and not out of what's actually happening.

That's what you're saying.

[Speaker 1] (1:38:03 - 1:38:30)

Yes. We've already put people into mental boxes. And so we no longer experience them as in their full aliveness.

We have desensitized ourselves through this continuous mental conceptualization. We have desensitized ourselves to the aliveness of other human beings, because the moment I put a label on another human being, I've already desensitized myself to their life.

[Speaker 2] (1:38:30 - 1:38:48)

So you say the quicker you are in attaching verbal or mental labels to things, people or situations, the more on page 26, everybody, the bottom, the more shallow and lifeless your reality becomes and the more deadened you become to reality, the miracle of life that continuously unfolds within and around you.

[Speaker 1] (1:38:48 - 1:39:32)

Yes. I go for a walk every day in the little forest at home. And often I encounter people who are jogging or friends going for a walk.

And most people, some are listening to things on their headphones, whatever it is, and they're talking to their friends. And very few people are actually truly present there as they walk through this beautiful forest. And this is a spiritual practice.

And I recommend that people, whenever they go out into nature, especially, practice being very alert so that they can perceive the trees, the flowers, the plants, the sky, without too much mental interference.

[Speaker 2] (1:39:33 - 1:39:54)

That's so interesting because when I used to run all the time, I'd have all these people who'd run with their headphones and I'd say, what are you listening to? And even now working out, I like just being and feeling the, you know, my feet on the pavement and, you know, taking it all in. I like just sort of being with myself and I find that the headphones and all that, it's a distraction for me.

[Speaker 1] (1:39:54 - 1:40:17)

Yes. Yeah. Yes.

So that's a great practice. It's a good practice. But you can, even without leaving your home, you can practice even if you have a potted plant at home in your room, look at the plant just for a few seconds, 10 seconds, 20 seconds, and just bring your attention to the sense perception and truly look without mentally saying anything about it.

[Speaker 2] (1:40:17 - 1:40:21)

Well, Heather from Vancouver Island, Canada is on Skype. Hello, Heather.

[Speaker 10] (1:40:22 - 1:40:26)

Hello, Oprah. I'm honored to be here speaking with you today.

[Speaker 2] (1:40:26 - 1:40:28)

I think this is fun. Okay.

[Speaker 4] (1:40:29 - 1:40:47)

Okay, go right ahead. Mr. Tolley, I'd like to commend you on a spectacular book. I found it thought-provoking and questions arose for me.

For example, when we get free of the ego, where does that energy go? Good question.

[Speaker 1] (1:40:48 - 1:42:01)

Good question. Yes, thank you. The energy that was used up by the ego.

Now, what is the ego? Basically consists of compulsive, conditioned thought processes so that we are not aware of. So we identify so closely with our stream of thinking that we don't even know that we are thinking.

So all this energy is used up in continuous, to a large extent, useless thinking. Even psychologists have found out that 90, even psychologists who are not interested in spiritual things, they looked at the nature of human thought and they discovered that 98 or 99 percent of our thoughts are quite useless and repetitive. They're not really needed.

So where does that energy go? That energy that then becomes freed from thinking and becomes presence, which is a new dimension. Well, not entirely new because almost everybody has had glimpses of presence, but it is a dimension of consciousness that most people still don't know exists.

And really, this is the essence of the whole teaching.

[Speaker 2] (1:42:01 - 1:42:26)

And everybody's had glimpses of it. I'm sure you have too, Heather, and everybody who's listening to us. Everybody's had just that little moment where everything is OK, where you have just a moment of bliss, where there's nothing particularly going on that would cause you to feel that.

But there's a sense of an awareness that causes you to have, as you said, a glimpse of something bigger than yourself.

[Speaker 1] (1:42:26 - 1:42:46)

Yes, it can come accidentally. Sometimes it comes into people's lives accidentally, and suddenly you feel a deep sense of inner peace and aliveness. And all rightness.

Yes, and not because something particular has happened. So there's no external cause for it. It's causeless joy, one could say.

[Speaker 2] (1:42:46 - 1:42:54)

That's happened to you, Heather. Has that happened to you? Occasionally.

Yeah, occasionally. Yeah. And then you wonder, how did that happen so I could make that happen again?

[Speaker 1] (1:42:54 - 1:43:45)

Yes, it can also happen when you're engaged in very strenuous physical activity. So that requires all your attention, like climbing a mountain. So you need to be, when you're climbing a wall, you need to be totally present every moment.

If you lose presence and start thinking about what you're going to do when you get down from the mountain, you will probably have an accident. So certain activities, very strenuous activities, require absolute presence. And some people become actually addicted to dangerous activities because they feel much more alive in those moments.

Because you need to be fully present. Yes, the reason why they feel so much more alive is because they're thinking almost nothing at all. Because you have to be present in order to climb a mountain or to do strenuous activities.

Your attention is absolutely there.

[Speaker 2] (1:43:46 - 1:44:08)

All right. All right, Heather, did that answer your question? Yes, it did.

Thank you. Thank you so much from Vancouver Island, Canada, Heather. Well, Heather introduces this whole idea of the illusory self that you talk about on page 27.

You say the word I embodies the greatest error and the deepest truth, depending upon how it is used. What do you mean by that?

[Speaker 1] (1:44:08 - 1:44:48)

Yes, usually when people say I, they refer to what I call me and my story. Yes. Which is your personal history that you identify with as yourself.

So everybody has a story, of course, because everybody has a past. Now, most people are completely identified with the story that is their successes, their failures, things that happened to them. Things that they acquired.

They see themselves as a victim. They see themselves as successful. Whatever it is, there is a certain story that develops.

Because when you ask me, who am I?

[Speaker 2] (1:44:49 - 1:44:58)

That's what I'm going to tell you. My story, my successes, my failures, where I was born, what I did, what my mother did or didn't do. That's who we think we are.

[Speaker 1] (1:44:58 - 1:47:00)

That's right. Now, what I'm saying is, and what all spiritual teachings point to, is that that ultimately is not who you are in your essence. It is no more than a collection of memories.

And of course, memories are thoughts. It is no more than a bundle of thoughts that you identify with and that you believe to be who you are. So that becomes an entity almost, a mind-made entity, a sense of self, like a phantom entity that lives with you, that you then refer to as myself.

So you have me and myself. For example, in Greek mythology, we have the interesting story of Narcissus. Narcissus was a young man who lived, how the story goes.

Mythology, of course, always embodies some truth that goes beyond the personal. Narcissus happened to be walking somewhere and he saw, suddenly he looked down and he saw his own image in a pool of water. At a time, of course, they didn't have mirrors at the time.

So it was a surprise for him to see himself reflected in a pool of water. And the story goes that he fell in love with himself. My view is that actually a better translation of the story is that he became obsessed with himself.

And that to me signals the beginning of the human ego. It is to have a mental image in your head, ultimately, not out there, that's just the story, a mental image in your head that you regard as yourself. And that mental image is the mind-made me that consists of memories, things that happen to you, things, failures, successes, opinions, all kinds of things.

I describe them in the book. Together make up this I.

[Speaker 2] (1:47:01 - 1:47:06)

Well, if I'm not the memories and I'm not the things that happen to me and I'm not my story, then who am I?

[Speaker 1] (1:47:06 - 1:48:24)

That's the question. And in fact, who am I is actually a question that in some spiritual, Eastern spiritual teachings is used as a kind of mantra or pointer that you repeat to yourself in a meditation setting. So you sit down and you ask yourself, who am I?

And you're not supposed to answer that question. You leave the blank after the question. In that blank, in that empty space, if it works, if this practice works as it should, you suddenly get a sense of your own presence that has nothing to do with your thought processes, your own sense of conscious presence, your beingness, your presence, part of which is actually also your physical presence, but as a sense of aliveness.

Every cell of the body becomes part of that sense of presence and aliveness. So as we sit here, we can perhaps see if we can get a little glimpse of that, a glimpse of our own presence, which again is nothing to do with thinking. It is deeper than thinking.

[Speaker 2] (1:48:24 - 1:48:26)

How do we get a glimpse of it sitting here?

[Speaker 1] (1:48:26 - 1:48:46)

We get a glimpse of it. I recommend that see if you can feel the inner aliveness in your body as you sit here. Is there any sense in which you can feel that you're, that there is an aliveness in every cell of the body?

Now, if people...

[Speaker 2] (1:48:46 - 1:48:47)

But isn't my mind thinking that?

[Speaker 1] (1:48:48 - 1:48:50)

Your mind may be thinking, yes, of course I'm alive.

[Speaker 2] (1:48:50 - 1:49:02)

Like in the book, you say feel the aliveness in your hands. When I go to feel the aliveness in my hand, I can't feel the aliveness in my hand unless I had a mind in which to feel that.

[Speaker 1] (1:49:02 - 1:49:18)

No. So if you close your eyes and you hold out your hand like this, and then the question... Feel the vibrating sensation in your hand.

Yes. You ask yourself, for example, I always have this exercise for people who have no idea what I'm talking about when I talk about inner body.

[Speaker 2] (1:49:18 - 1:49:20)

Okay. Well, that would be a lot of people right now.

[Speaker 1] (1:49:20 - 1:50:28)

Go ahead. So you hold your hand and close your eyes and then ask yourself how, without touching anything and without moving my hand, how can I know whether my hand is still here? How can I know that?

Now, your mind might say, of course I know it because I remember seeing it just a few seconds ago. And I feel it right here. But that's it.

You feel the inside is alive. A subtle sense of warmth or tingling, a subtle sense of aliveness. That is the beginning of getting in touch with your inner body, the energy field.

But I need my brain to do that, though. You need your conscious attention to do that, but not thinking. Not thinking.

No, that's the difference. You need attention, which is consciousness. Yes, you need consciousness to feel it.

But the consciousness then moves from where it usually is, just as it did when we started today with becoming aware of our breathing. Now the consciousness moves into the hand. And if you can feel your hand, if you can feel one hand, you can also feel the other hand.

If you can feel both hands at the same time, you can perhaps also feel your both arms.

[Speaker 2] (1:50:28 - 1:50:28)

Right.

[Speaker 1] (1:50:29 - 1:50:32)

And if you can feel the arms, perhaps you can also feel your feet.

[Speaker 2] (1:50:32 - 1:50:38)

Okay. And as I begin to feel that, and everybody who's with us around the world feels that, then what?

[Speaker 1] (1:50:38 - 1:50:47)

This means the inner body, which we also could call, this is what we are doing, is we are practicing embodiment.

[Speaker 28] (1:50:47 - 1:50:48)

Mm-hmm.

[Speaker 1] (1:50:48 - 1:51:05)

This keeps you in the present moment and keeps you present. It keeps you out of your thought processes. Thinking about what I need to do tomorrow.

Yes. And it takes you out of ego because the ego lives in your thought processes,

consists of thought processes.

[Speaker 2] (1:51:06 - 1:51:06)

Okay.

[Speaker 1] (1:51:06 - 1:51:38)

So the moment you enter the inner aliveness of a body, you sense there is a sense of self that is deeper than thinking. You are that aliveness that you feel. You are that alive presence.

And so, and this applies whether your past or your personal history is a happy one or an unhappy one. For most people, it's a very mixed story, but no personal history is entirely happy. Right.

With very few examples. And then you just have to wait a little while until it becomes unhappy again.

[Speaker 2] (1:51:38 - 1:51:40)

Even the people who say, I had a great childhood.

[Speaker 1] (1:51:41 - 1:52:09)

No, personal histories are all very problematic and it's not people think, oh, it's only me. It's everybody. Everybody's personal history.

Because that's what being a human is. Yes. Okay.

So to be able to step out and find a dimension that has nothing to do with your past and your history or whether you are a miserable failure in the eyes of the world or your thought processes or greater has nothing to do with that.

[Speaker 2] (1:52:09 - 1:52:42)

I love it when you say what you usually refer to when you say, I'm on page 28, is not who you are by a monstrous act of reductionism. Yes. Which is a great way of putting it.

The infinite depth of who you are is confused with a sound produced by the vocal cords or the thought of I in your mind and whatever the I has identified with. So what do the usual I and the related me, my or mine refer to? You talk about when a young child first learns to identify my toy.

[Speaker 1] (1:52:42 - 1:53:24)

Yes, that's the beginning of ego when the child starts to identify with an external object.

And you can see when the toy is taken away from a child after this identification has happened, after the child thought of it as my toy, there's enormous amount of pain in the child. The child will start screaming and saying, it's mine, it's mine.

So the toy has been taken away. Why is it so painful for the child? Because it is the beginning of the ego.

The ego has lost something that it had identified with. It's a misperception of who one is. And so it's very painful.

[Speaker 2] (1:53:25 - 1:53:29)

The child thinks that the toy has something to do with them.

[Speaker 1] (1:53:29 - 1:53:30)

Who they are. It's who they are.

[Speaker 2] (1:53:30 - 1:53:33)

That's the identification. That's why kids go into spasms.

[Speaker 1] (1:53:34 - 1:53:48)

Yes. Over a toy and you're going, it's just a toy. And two days later, they lose interest in it.

Right. So that's the beginning of it. And it's because they think the toy is them?

They think it's a part of them. It adds something to their sense of self.

[Speaker 2] (1:53:48 - 1:53:51)

That's right. And when you take it away, they think it is.

[Speaker 1] (1:53:51 - 1:53:57)

Then they be, it's like losing a limb because it became so much part of who they thought they were.

[Speaker 2] (1:53:57 - 1:53:59)

In the child's mind, that's a part of me.

[Speaker 1] (1:53:59 - 1:54:05)

Yes. And then we grow up. And of course the process continues.

When we grow up, our toys just get bigger. They get bigger.

[Speaker 2] (1:54:06 - 1:54:09)

We cry because I lost my...

[Speaker 1] (1:54:09 - 1:54:25)

External possessions. Yes. But it's, of course, possessions is an important part of all the things that people identify with that become part of their identity.

But there are many other things apart from possessions. Right. For example, social position, how others see you.

[Speaker 2] (1:54:25 - 1:54:39)

Because you say other things the eye identifies with is nationality, race, religion, profession, mother, father, husband, wife, roles they play, opinions they hold.

[Speaker 1] (1:54:40 - 1:54:44)

You can see, for example, But these are roles.

[Speaker 2] (1:54:44 - 1:54:48)

They are actual roles. You know, people are mothers and fathers and...

[Speaker 1] (1:54:48 - 1:54:48)

Yes.

[Speaker 2] (1:54:48 - 1:54:49)

You know.

[Speaker 1] (1:54:49 - 1:54:57)

Yes. And now it's important, of course, to fulfill the functions that you have in this world. And mother and father are important functions as opposed to roles.

[Speaker 2] (1:54:57 - 1:55:00)

Your nationality and your race and your religion.

[Speaker 1] (1:55:00 - 1:55:01)

It's fine.

[Speaker 2] (1:55:01 - 1:55:02)

You identify with those things.

[Speaker 1] (1:55:02 - 1:55:53)

It's fine to honor all these things. But if that's all you have, then you are lost in a surface reality that always turns into, becomes painful and turns into conflict. Okay.

You can see, for example, when people are discussing and if somebody questions somebody's opinion, very often, immediately they become defensive. Right. Sometimes even aggressive or start shouting.

Right. And because opinions, again, is another thing that people... Because my beliefs.

Mine. They identify with the thought they hold, a mental position. And then anybody who questions that mental position immediately becomes your enemy because you believe you're being attacked.

You're not being attacked, but the image that you have of yourself and the opinion is part of that, the ego believes it's being attacked.

[Speaker 2] (1:55:54 - 1:56:16)

So you're saying that whenever you can see that that's what you're thinking, when you can see the illusion of that, the moment you can see the illusion of it, these are thoughts in my head, this is something I've told myself I believe, this is something I've told myself that I identify with, that when you can see that, the seer or the observer is who you really are.

[Speaker 1] (1:56:16 - 1:56:21)

Yes. And the seer or the observer is the presence of the awareness.

[Speaker 2] (1:56:21 - 1:56:23)

So you're saying there's two of us at all times.

[Speaker 1] (1:56:24 - 1:56:33)

Yes. There is the formless awareness and there is the form that a thought becomes. Thought is an energy formation.

[Speaker 2] (1:56:33 - 1:56:34)

Okay.

[Speaker 1] (1:56:34 - 1:56:41)

And so that you've just mentioned, the essence is to be there as the awareness when it happens.

[Speaker 2] (1:56:41 - 1:56:45)

All right, I'm going to go to Victoria. Victoria lives in Maui, joins us via Skype.

[Speaker 24] (1:56:45 - 1:57:44)

Victoria, hello. Aloha. Aloha.

Can't wait to get there. Thank you, Oprah and Mr. Toley for this awesome opportunity. I was diagnosed over 10 years ago with systemic lupus and RA.

And I've been a really active person, but two years ago, I gave up my business, my health deteriorated and I got an aha moment in this book on page 51. I never realized that I had unconsciously clinged to my illness and I'm taking this out of the book because I put it to myself because it had actually become the most important part of who I perceived myself to be. How can I undo this identity and how can I stay focused when I'm in excruciating pain from the illness to have the peace constantly and not just fleeting moments?

That's real.

[Speaker 1] (1:57:44 - 2:00:54)

Yes. That's real. Yes.

Now, the most important thing has already happened, which is you have become aware that up to now, you had been identified with the idea of I am a sufferer of such and such an illness. So the illness had become thought forms in your head and you had identified with these thought forms and took them to be who you are. And now the most important thing, your question is still valid, but realize that the most important thing has already happened, which is the awareness has arisen.

So there's a space now between yourself and your thought processes and the image of yourself as a sick person. Now, another thing, of course, in addition you can do is, for example, no longer talk about your illness to other people except when you visit a doctor. Then otherwise, the more you talk about it to your friends, acquaintances, family members, the more you keep that process going.

Empower it. He empowers the disease. That's right.

So if you just take the decision now that from now on, I'm not going to talk about it. And if people ask me about my illness, which they're going to do because they're used, perhaps used to you talking about it, you say, well, I'm doing all I can to find healing in this and I'm making good progress. Go as far as that and don't encourage people to ask you questions and just say, that's how it is.

No more mentioning my illness. So you begin on the external level, not to talk about it anymore, except when, of course, when you need to talk to doctors. And that will have also a certain influence on your thought processes.

And then you can gradually also refrain from thinking of yourself as a sick person and perhaps give less thought to your illness and focus attention more on well-being. Now, you may ask, well, but if I don't feel good, if I feel it, how can I give attention to well-being? You can still do that.

One way is to see well-being around you in nature because nature is just an embodiment of well-being. You have a lot of opportunity to do that in Maui. Yes, you're in the best place.

And also there's well-being, even if certain parts of your body feel unwell or painful. And again, we are coming back to the sensing the inner body. There are always parts of your body where you can still find well-being in your hands, your arms, wherever.

Take some attention into the body and see where can I most strongly feel, get a sense of well-being in the body and then take your attention there. So you choose to direct attention to well-being rather than dwelling on the idea of illness.

[Speaker 2] (2:00:55 - 2:00:59)

That does not mean the pain's going to go away because she said she has physical pain.

[Speaker 1] (2:00:59 - 2:01:45)

The pain may still be there. That's fine. But as far as the pain is concerned, pain unfortunately requires surrender.

You need to see that the pain is there so that you do not generate an additional level of psychological pain, which complains about being in physical pain. Because if the mind starts to complain about being in physical pain, you have two levels of pain. You have psychological pain and physical pain.

WINFREY Got it. DR. SCHNEEBERG Leave physical pain. With physical pain, you just, right now, this is how it is.

It's there. WINFREY Don't resist it? DR. SCHNEEBERG Don't resist it. Do what you can as far as treatment goes, of course. But don't resist it. Don't create psychological pain on top of the physical pain.

[Speaker 24] (2:01:45 - 2:01:57)

WINFREY Are you following that, Victoria? DR. SCHNEEBERG Got it. Yeah, excellent.

Got it. Makes sense to you? DR. SCHNEEBERG You know, it really does. It does, yes. DR. SCHNEEBERG And I do have a little garden in the back that I go out to a lot.

[Speaker 1] (2:01:58 - 2:02:12)

DR. SCHNEEBERG Yes, because there's well-being all around you. And you can almost, one could say, you absorb it from, if you don't, if you can contemplate all these plants and the intense aliveness around you, contemplate that.

[Speaker 2] (2:02:12 - 2:02:23)

WINFREY Well, email us in the weeks to come and let us know how this works for you, Victoria. DR. SCHNEEBERG I will. I will, Oprah.

WINFREY Thank you so much. Victoria from Maui. DR. SCHNEEBERG Thank you. WINFREY We have Anne from Ireland on the phone with a question. Anne, hello?

[Speaker 5] (2:02:24 - 2:02:30)

OPERATOR Hi, Oprah. How are you? WINFREY Hi.

Middle of the night there? OPERATOR It's 1.30 in the morning.

[Speaker 2] (2:02:30 - 2:02:31)

WINFREY Okay. Thank you.

[Speaker 5] (2:02:32 - 2:02:33)

OPERATOR And hi, Eckhart.

[Speaker 10] (2:02:34 - 2:02:52)

This book's been so inspirational. I have three young children, five, seven, and nine years old. And motherhood's one of the things that's motivated me to find ways to be happier with myself, because it's so evident that children are influenced by what they experience with you rather than what you actually tell them.

[Speaker 1] (2:02:52 - 2:02:52)

DR. SCHNEEBERG Yes.

[Speaker 10] (2:02:53 - 2:03:24)

OPERATOR And I see that the stress in my life has even had an impact on their health. And I found the ideas in A New Earth helpful in this way because I'm practicing being present with them and really enjoying my time with them, not thinking about work and thinking about the things I should be doing around the house, but just spending time

with them and being with them. And I'm seeing that the individuals that they really are and who I am.

Are there other ways to introduce these ideas to small children like that? DR. SCHNEEBERG Oh, good.

[Speaker 1] (2:03:24 - 2:05:49)

Yeah, that's a very good question. Now, you've already mentioned the most important thing is your own state of consciousness at home because the children absorb from you your predominant state of consciousness. And if you can be present with children at home, present means to give them full attention.

When you are present, you don't want anything from them. You just give them attention, which could be listening. It could be watching them as they play.

Now, many parents don't do that. They give them attention, but it's always wanting something. They say, do this, don't do that.

Now, this needs to get done. So that is, I call that form-based attention. That has its place, of course.

Of course, the children need to brush their teeth. They need to tidy up their room. This is fine.

It has its place, but more is needed. Your child wants to be acknowledged in his or her being. So it is vital to give the child conscious attention at home.

Give the child space to be. Doesn't need to be long, just a few minutes every day. Be there.

Be present for the child. That's vital. Another thing that is important is they come to a stage in a young child's life when they start asking, the mind wants to absorb concepts.

So they start asking what things are called. What's this, mom? What's that?

What's that? And so at that point, usually, of course, you have to tell them this is a tree or this is that and that's that. Yes.

Bird. Yes. Yes.

And the important thing is the child does not at that stage immediately lose him or herself in concepts and then believe that the moment they know that this is a bird, the danger is the moment you know this is a bird, you're no longer really looking at the bird. You have the concept of bird in your head and then you just briefly glance at a bird and immediately the concept bird comes into your mind. And so you've become deadened to

the aliveness that is there in the bird.

And that has been the unfortunately the fate of all of us growing up. We became lost in a world of conceptualization.

[Speaker 5] (2:05:49 - 2:05:49)

Correct.

[Speaker 1] (2:05:50 - 2:06:19)

And so that this doesn't happen to the young child. Of course, you have to tell the child what it is called. Right.

But I would suggest, for example, not to say to the child this is an oak tree. Say this is called an oak tree because it's not an oak tree. The oak tree is just a word.

When we lose ourselves in concepts, we mistake a word for the thing.

[Speaker 2] (2:06:19 - 2:06:20)

For the thing.

[Speaker 1] (2:06:20 - 2:06:34)

Got it. When I say this is an oak tree, it's not an oak tree. The oak tree is just a word.

So I lose my relationship with the oak tree when I believe now I know what it is. And every time for the rest of my life.

[Speaker 2] (2:06:34 - 2:06:36)

And when you believe you know what it is, it loses its magic.

[Speaker 1] (2:06:36 - 2:07:12)

Yes, it loses. Its essence. Magic is a good word.

The word loses its miraculous quality and its aliveness. So after you've given the child the concept, encourage the child to continue to experience the tree. Encourage the child to touch the bark of the tree and to look at the leaves, see how the sun shines through the leaves of the tree.

Encourage the child to continuously still experience the reality of the tree rather than dismiss it.

[Speaker 2] (2:07:12 - 2:07:45)

You got that, Anne? You got that? I do, yeah.

I can save it. That'd be really helpful. Yeah, that would be very helpful.

Thank you very much. Let's move on to content and structure of the ego. On page 34, everyone, if you're following tonight's class as we move through chapter two, chapter two is very exciting when you really get these concepts of the ego.

You say that the egoic mind is completely conditioned by the past. Its conditioning is too full. It consists of content and structure.

What do you mean by that?

[Speaker 1] (2:07:47 - 2:10:20)

Content is whatever it is that you identify with and that then you take to be yourself. That varies. Depends what culture you live in.

Depends on your upbringing. It depends on your personal circumstances. And content is different for everybody.

It differs for everybody. Although there are certain similarities in the same cultural field, like there are certain similarities that in America or in France or whatever country you live in, there are certain similarities of things that pertain to that particular nationality that we would identify with. Nevertheless, from person to person, yes, it differs.

The content differs. One person may identify with very strongly held religious beliefs and believe that everybody else is evil who does not hold these religious beliefs. That would be a very rigid ego.

Or another person identifies very strongly with the company they work for. And they feel, I've heard stories in Japan where people, when they got dismissed from their job, they committed suicide. They were so identified with their company that when they lost their job, which until recently was very rare apparently in Japan, you would keep your job for the rest of your life, so it became part of who you thought you were.

And if they didn't commit suicide, they suffered dreadfully because their identity got taken away. All that, of course, is pseudo-identity. It's not who you truly are.

It's part of the ego. And all that is content. The structure of the ego basically consists of identification.

The ego seeks something or things to identify with. What it is doesn't really matter. For one person, one person identifies him or herself with a very positive-looking ego, meaning, I'm the greatest thing that ever lived.

It might be a delusion. Probably is, but it's... Or another person might identify with a very negative ego image, like, I'm the most wretched person that has ever lived.

Life has treated me so unfairly. I've suffered so much more than you. Let me tell you about it.

Many egos are like that. They are just as strong as egos who think they are the greatest. So the ego can be predominantly negative.

It can be predominantly positive. But in either case, it's ego.

[Speaker 2] (2:10:21 - 2:10:30)

Capsulize for us what... I know the whole chapter is about the current state of humanity being the ego. But can you put in a capsule what it is, the ego?

[Speaker 1] (2:10:31 - 2:10:47)

The ego is a false sense of self based on mental concepts. So that's... Identification with form.

Identification with form. These are... Yes.

[Speaker 2] (2:10:48 - 2:11:06)

But why do we have it, though? Why do we have an ego? We're all human.

We all have one, right? We all have one. You say yours...

Last week, you said yours died. Does that mean you don't have one? You said yours died in that moment where you wanted to kill yourself.

I am so miserable. I can live with myself no longer.

[Speaker 1] (2:11:06 - 2:11:06)

Yes.

[Speaker 2] (2:11:06 - 2:11:08)

You said in that moment, your ego died.

[Speaker 1] (2:11:08 - 2:11:09)

Yes.

[Speaker 2] (2:11:09 - 2:11:10)

Never came back. It died forever.

[Speaker 1] (2:11:11 - 2:11:39)

Yes. When we say that, it simply means... It sounds like some great achievement or it's not.

All it means is I'm no longer identified with my thought processes. I know when thoughts happen, I know they're just thoughts. I don't look for myself in some opinion that I hold of myself.

Some mental concept, including the concept that I am free of ego. I don't think in those terms because if I had this mental concept, I am free of ego, that would be ego again.

[Speaker 2] (2:11:40 - 2:11:41)

That would be ego again. Yeah.

[Speaker 1] (2:11:42 - 2:11:44)

And this can happen very easily.

[Speaker 2] (2:11:44 - 2:11:47)

So ego is any identification with form.

[Speaker 1] (2:11:47 - 2:11:47)

Yes.

[Speaker 2] (2:11:48 - 2:11:54)

Because what we really are is the awareness that we are identified with form.

[Speaker 1] (2:11:54 - 2:11:54)

Yes.

[Speaker 2] (2:11:54 - 2:12:02)

And the more you can become aware that you are identified with things, you create a space that separates you from the things.

[Speaker 1] (2:12:02 - 2:12:50)

Yes. Because the question is when you're aware that you're identified, who is it that is aware? It's a new dimension of consciousness that comes from a deeper level of yourself.

But how do we live in the world without things? We have to have things. We have to live

in a house.

Fine. We have transportation. Nothing wrong with things.

We have clothes. We have to be clothed. Nothing wrong with things.

Nothing wrong with thoughts. Nothing wrong with opinions. But the moment you identify with opinions, then you need to defend them.

They become part of your pseudo image. There's nothing wrong with possessing things. But when you become identified, then first of all, if you lose something, immediately you will suffer.

[Speaker 2] (2:12:51 - 2:14:22)

I love when you say the people in the advertising industry know very well that in order to sell things that people don't really need, I'm on page 35, everybody, they must convince them that those things will add something to how they see themselves or are seen by others. In other words, add something to their sense of self. They do this, for example, by telling you, you will stand out from the crowd by using this product.

And so by implication, be more fully yourself. You say, in so many cases, you're not buying a product, but an identity enhancer. I thought that was so fantastic.

Designer labels are primarily collective identities that you buy into. They are expensive and therefore exclusive. If everybody could buy them, they would lose their psychological value and all you would be left with would be their material value, which likely amounts to a fraction of what you paid.

Interesting, because, I mean, I've been in situations, we even see it in the magazines now, especially for the Oscars or Emmys or whatever, the women are lined up in their gowns. There used to be a time when I first went on the red carpet to the Oscars, people were interested in the movie you were doing. Now they want to, everybody asks, the paparazzi shouts, what are you wearing?

Who are you wearing? Who did your gown? Where are the jewels from?

It's all about the designer label and who got to wear what. And so our whole society, to an extent, is based on this. What do you have?

Yes. And is it exclusive?

[Speaker 1] (2:14:22 - 2:14:43)

Yes. You can see it. You just, I suggest sometimes to look, go through a magazine or watch the TV commercials.

From that point of view, to see how often you are actually identified, hold an identity rather than the emphasis on the identity rather than the product. The identity enhancers. Yes.

Okay.

[Speaker 2] (2:14:43 - 2:15:23)

Let's see some of the questions you're sending us now on email. I have Deborah in Mandeville, Louisiana. Okay.

Who says, I'm having difficulty transitioning from the beauty of my youth to living with a face and body that has aged. How do we let go of that kind of possession or obsession, especially as a woman in a society obsessed with youth and beauty? Fantastic question, Deborah.

Fantastic question. Same thing as being attached to the identity enhancers of clothes and things and cars and having, having, having, having. Yes.

[Speaker 1] (2:15:23 - 2:16:06)

Yeah. That's a hard, that's harder though. It is hard.

It's particularly hard for people who are good looking. That was never my problem, fortunately, but I had other problems. I had a, I had a huge mind that says I'm the greatest intellectual.

That was my identification. And then I suffered more and more and finally I had to let go. But so you identify with whatever is the most obvious in your life.

So if you have good looks then you're most likely to identify with that. Probably even more so for a woman than a man. And so, and that for...

[Speaker 2] (2:16:06 - 2:16:07)

Particularly in our society.

[Speaker 1] (2:16:07 - 2:16:07)

Yes.

[Speaker 2] (2:16:07 - 2:16:07)

Yeah.

[Speaker 1] (2:16:08 - 2:16:21)

And so for quite a few years that works quite well. And, but then at some point you

realize that the body does get old and time, the monster time does something to the body.

[Speaker 2] (2:16:21 - 2:16:40)

Yeah. I always thought this too. I don't know, Deborah and Manville, but I always thought pretty women would have a really hard time because if you grow up and that is your identity and everybody says how beautiful you are and you're a pretty little girl and you're great and beautiful, beautiful, beautiful, beautiful.

When that starts to fade, then who are you?

[Speaker 1] (2:16:40 - 2:17:04)

Yeah. And this is why it's important even at an early age when you still feel very comfortable with your external appearance to already see if you can bring a deeper dimension into your life so that you don't live the rest of your life trapped in the surface dimension when you equate who you are with your external appearance, which is not going to last.

[Speaker 2] (2:17:05 - 2:17:07)

Well, she says, I'm having difficulty transitioning.

[Speaker 1] (2:17:07 - 2:17:07)

Yes.

[Speaker 2] (2:17:07 - 2:17:11)

From the beauty of my youth to living with a face and body that is age.

[Speaker 1] (2:17:11 - 2:17:16)

Yes. So the question then perhaps is, so what to do now?

[Speaker 2] (2:17:16 - 2:17:18)

Yes. How do we let go of that kind of obsession?

[Speaker 1] (2:17:19 - 2:18:49)

So first of all, again, the arising awareness is important that you had been, and to some extent, perhaps still are, identified with appearance. Right. And then comes in a little thing that we could call acceptance.

Acceptance, when you look in the mirror in the morning, you realize, yes, one can see wrinkles here and there. The skin is not quite as vibrant as it used to be. You can see it

very clearly.

And so some of these people who had been identified, they regard that as a personal problem. They see it as if life had dealt them some blow that it's not personal. It's the destiny of every human being to grow old and to, unless they die prematurely, it's the destiny of every human being to experience the gradual decline of the physical form.

So what you're experiencing is the destiny of all humans, all humans that have ever lived on the planet and ever will live on the planet. So I suggest, first of all, to practice a little bit of acceptance. I say that it's not my personal problem.

It's the destiny of humanity. It's just my share in that. And also, with that comes, with any kind of acceptance comes a little spaciousness.

Because here you have the condition.

[Speaker 2] (2:18:49 - 2:18:53)

Yeah, it leaves a space between resisting it. Yeah, wanting it to be different.

[Speaker 1] (2:18:53 - 2:20:17)

Yes, so you have the condition, which means I'm getting old or the body is getting old. And then you accept that this is what's happening. With that acceptance comes a little bit of space around the condition, a little bit of peace around the condition.

And then a very helpful thing. That is, instead of saying, I hate my wrinkles. Yes.

So it's the same process. You can look at a flower. You have a flower for a few days.

And the same thing that's happening to your body happens to the flower after a few days. It wilts. Or put an apple there and see what the apple looks like three weeks later.

It just happens more quickly. It's the destiny of all form to eventually dissolve. So Deborah needs to come to some acceptance.

Acceptance and see that it's the destiny of all life forms to go through that process. In addition, also, especially for people who have been identified with the external body, because it was beautiful for many years, to take attention, even when they're still young, to what we've been doing here. Take attention into the inner body, the inner aliveness of the body.

Because that actually does not grow old. Because you can feel the aliveness when you're 80 is the same way that you can feel the inner aliveness when you're 20.

[Speaker 28] (2:20:17 - 2:20:18)

Mm-hmm.

[Speaker 1] (2:20:18 - 2:20:31)

So instead of always stopping with the external appearance, spend time sensing the inner body rather than always staying with the external.

[Speaker 2] (2:20:31 - 2:20:49)

When you shared the story in the book, I forgot which page that was. The ring story. Oh, the lost ring on page 38.

And you told the story of the woman who was deteriorating and accused her maid. Of stealing the ring. And then you asked her the question.

[Speaker 1] (2:20:50 - 2:21:27)

Yes. I asked, do you feel diminished in who you are now that you've lost the ring? Do you actually feel diminished in your sense of self?

And at first she said, yes, of course I do. And then she stopped. And then she started going to within.

And I asked her, what your sense of self, take your attention. What does it mean to feel yourself? And eventually she was able to go deeper within and feel her sense of presence.

It had nothing to do with the ring. In fact, she felt it more strongly because the identification with the external object had gone.

[Speaker 2] (2:21:28 - 2:21:38)

Yes. And I brought that up, that story up, because you say that as she, her body began to fade. Yes.

That her inner light became more luminous. That she became.

[Speaker 1] (2:21:39 - 2:22:07)

Yes. Almost light, almost like light shining through. I've experienced that several times with people that I have known who got close to death.

They had an illness. They knew they were going to die. And they lived in a state of acceptance.

They accepted every moment. And those people not only became very peaceful inside because they had relinquished all identification with the external form.

[Speaker 5] (2:22:07 - 2:22:08)

All right.

[Speaker 1] (2:22:09 - 2:22:24)

And so, and then something else that was deeper than the form, that all religions really point to that, that in every human being there is a dimension that we could call the eternal or the sacred. The formless. The formless.

[Speaker 2] (2:22:24 - 2:22:29)

Let's go to our Chicago study groups watching our webcast at Borders on Michigan Avenue. Hi, everybody.

[Speaker 25] (2:22:30 - 2:23:36)

Hi. I hear Sharon has a question. Sharon?

Hi, Oprah. Hello, Mr. Toley. I'm so excited to talk to you.

I have a question. I have close relationships to people who suffer from depression. And in talking with them and trying to be useful to my friends when they talk to me about a bout of depression or what have you, I find that there is an inwardness and a strong identity that they have as people who suffer from depression.

And I wonder what role does the ego play in depression and to what extent is it helpful to sort of point them toward this definition of the ego, the content identity and the structural identity? I mean, or is it unfair for me to feel that that should be useful given that, you know, there seems to be a strong identification with themselves as people who suffer from depression?

[Speaker 1] (2:23:36 - 2:23:58)

Yes, that again brings us back to an earlier question where whether the condition is a physical condition that one suffers from or whether it is a psychological condition that one suffers from, there is a tendency to identify oneself with the illness or with the whatever it is. Right. I'm a depressed person.

Yes. And then?

[Speaker 2] (2:23:58 - 2:24:00)

And I'm depressed because I'm identifying with my whole story.

[Speaker 1] (2:24:01 - 2:24:01)

Yes.

[Speaker 2] (2:24:01 - 2:24:03)

My story is sad.

[Speaker 1] (2:24:03 - 2:24:05)

Yes. And that would make me depressed.

[Speaker 2] (2:24:05 - 2:24:05)

Yeah.

[Speaker 1] (2:24:06 - 2:24:07)

What people are saying.

[Speaker 2] (2:24:07 - 2:24:07)

Yeah.

[Speaker 1] (2:24:07 - 2:25:09)

Yes. If you are very strongly identified with my sad story, which for many people, yes, the story is sad. I had a sad story for many years until I let go of it.

And you were in depression. You were depressed. I was depressed.

Yes. And until one night I woke up and I realized that this unhappy self is not who I am. I could sense the I am-ness that came from a much deeper level than me and my story and my unhappy self.

And I described that as the self that I could no longer live with. I asked myself, what is that self? Who am I?

Am I that self? No, I am I. I am consciousness.

I am presence. I am. I am.

So the question, of course, is what do you tell your friend? Because it's not easy to tell a person that you are identified with an ego image and very likely you will get resistance.

[Speaker 2] (2:25:09 - 2:25:12)

Correct. They'll say, what is wrong with you?

[Speaker 1] (2:25:12 - 2:25:12)

Yes.

[Speaker 2] (2:25:12 - 2:25:13)

Yes.

[Speaker 1] (2:25:13 - 2:25:58)

They go, what is your problem? I would suggest doing it in a more subtle way. And that is perhaps point out the possibility of becoming aware of one's thought processes, of thoughts that arise.

Instead of being totally identified with the thoughts, perhaps you can tell your friend what you have been doing for yourself. You can tell that it's not threatening to the ego. If you tell something that you have been doing, you've been observing your own thoughts and you are more detached now from your thoughts than you were before.

And you realize that thoughts are only thoughts. They're not who you are. If you can tell them about yourself, that could help.

[Speaker 2] (2:25:59 - 2:26:09)

But many times if you're depressed, I think you're so attached to the story. The story works for you. You know, the idea of being a depressed person works for you.

[Speaker 1] (2:26:09 - 2:26:29)

Yes. So it's good. Sometimes depression comes in waves for some people.

So you go through periods and then a good time is when you come out of it. And then is a good time because then you're more aware than when you're down in the depression. Then perhaps talk to you when you see your friend is at that point.

[Speaker 2] (2:26:29 - 2:26:55)

This brings us to something you were saying at the end of last week's session, though. As you're trying to share this information, everybody, with your friends, Eckhart said at the end of last week's class that the most you can do is ask yourself, are you ready to awaken? Are you ready to be more present, more alive for yourself?

Because you really cannot bring other people along unless they are also ready.

[Speaker 1] (2:26:55 - 2:28:28)

Yes. But sometimes you bring other people along simply because you embody a different state of consciousness, even while you sit with them. They may be telling you their sad story, but you don't buy into the sad story, nor do you question the sad story.

You're just there as a spacious, conscious presence. Right. Nor resistant, just conscious presence.

All right. And sometimes that transmits itself. And suddenly the person wakes up for a moment.

I had that experience. I believe I describe it. I don't remember whether it's in this book or in *The Power of Now*.

I had a neighbor many years ago who always was close to a nervous breakdown. Whenever I met her, she would come with extremely complicated stories of what other people were doing to her. And she always wanted something from me to join her in her struggle against other people.

One night she was ringing my bell at 10.30 or 11 at night. And through the intercom, she said, Can I come up with something very important to talk about? So she came up in great distress and said something about she hadn't paid the service charge, and so on.

And we had to fight them, and so on. And I found myself going just into a state of alert presence, allowing her to speak, no thinking, just allowing her to say what she had to say, feeling quite peaceful. And suddenly she stopped talking.

And she looked around. And she had brought all these papers to look at all over the floor. OPRAH WINFREY Yeah, to verify her position.

[Speaker 15] (2:28:28 - 2:28:29)

HERBERT KLEINER She heard her story. OPRAH WINFREY Yeah, yeah.

[Speaker 1] (2:28:29 - 2:28:55)

HERBERT KLEINER And suddenly she looked around and said, This isn't important at all, is it? And I said, No. And she said, Thank you.

And she got her papers and walked out. And the next morning I saw her. She came to me in the street.

She said, What did you do to me last night? Last night was the first night that I slept well in years and years. The first night after that happened.

[Speaker 2] (2:28:55 - 2:28:56)

OPRAH WINFREY What did you do to her?

[Speaker 1] (2:28:56 - 2:29:02)

HERBERT KLEINER Now, the thing is, I did nothing. I was just there present for her. So

there was no doing.

[Speaker 2] (2:29:02 - 2:29:04)

OPRAH WINFREY And not buying into the story.

[Speaker 1] (2:29:04 - 2:29:05)

HERBERT KLEINER Not buying into the story.

[Speaker 2] (2:29:05 - 2:29:06)

OPRAH WINFREY Not empowering the story.

[Speaker 1] (2:29:06 - 2:29:12)

HERBERT KLEINER And not feeding her thought processes. And not even resisting their thought processes either.

[Speaker 2] (2:29:13 - 2:29:15)

OPRAH WINFREY Thank you, Sharon. Thanks, everybody at Borders.

[Speaker 15] (2:29:16 - 2:29:16)

Thank you, Borders.

[Speaker 2] (2:29:17 - 2:29:24)

We have Kathy from Beijing, China on the phone with a question. Hello, Kathy from Beijing. KATHY OPERON ECKHART Hi, Oprah and Eckhart.

[Speaker 18] (2:29:25 - 2:30:12)

I just want to say this is huge that we can have this one conversation around the world. I'm a girl from Duluth, Minnesota, living in Beijing, China, and I'm talking to Oprah in Chicago and Eckhart. My question is, I lost 30 pounds in the last year.

And for me, it has been spiritual work. It's not just on the surface weight loss. And now my friends are asking me about it and how I did it.

And I'm wondering how to explain that it is this whole spiritual process. It's not just what you eat and how you exercise. But for me, it's been life changing.

And they look at me like I'm mentally ill when I try to explain all of that.

[Speaker 2] (2:30:14 - 2:30:52)

OPRAH WINFREY A friend of mine and I were talking about this the other day, about

allowing yourself to be fed from the energy that's already there inside your body. I know what you're talking about. Checking in.

KATHY OPERON ECKHART I know you know. OPRAH WINFREY Huh? Yeah.

KATHY OPERON ECKHART I know you know. OPRAH WINFREY Yeah. Checking in, being conscious, aware of what you're feeding yourself.

And aware of how you are in touch with your body to give your body just what your body needs. And so then it becomes not about the diet and the food and the how many reps you did, but about being aware.

[Speaker 18] (2:30:54 - 2:31:00)

KATHY OPERON ECKHART But most of the world is focused on how it's just the surface, what you eat.

[Speaker 2] (2:31:00 - 2:31:01)

OPRAH WINFREY Yeah. KATHY OPERON ECKHART Yes.

[Speaker 1] (2:31:01 - 2:31:18)

It's being in touch with the body helps greatly because the body knows what it needs. Really, the overeating happens because it's part of the ego, the unconsciousness, which seeks a substitute for the sense of aliveness.

[Speaker 2] (2:31:18 - 2:31:31)

OPRAH WINFREY Yeah, I can say that for sure. And you know that too, right, Kathy? KATHY OPERON ECKHART Yeah, now I know too.

OPRAH WINFREY Yes. Yeah. Well, now you know how to explain it to all your friends.

KATHY OPERON ECKHART Thank you. It's so cool talking to you from Beijing. What time is it there?

[Speaker 18] (2:31:32 - 2:31:39)

KATHY OPERON ECKHART It's nine o'clock in the morning, and I am able to watch it successfully this week. I was like others and didn't get it last week.

[Speaker 2] (2:31:39 - 2:32:40)

OPRAH WINFREY Oh, we're still up and out. That's great. I know.

I have all, listen, I have the Skype people and the Limelight people and the Move people and the Oprah.com people. And I just walked through the hall as we started this, and I

said to all of them, may the force be with you. And this is my thing.

This is what I'm doing. Hello? KATHY OPERON ECKHART You can make things happen.

OPRAH WINFREY Okay. Thank you so much. KATHY OPERON ECKHART Okay.

Bye. OPRAH WINFREY Thank you so much. I want to go back to the identification with things, because that is an issue for so many people.

The unchecked striving for more, for endless growth, you say, is a dysfunction and a disease on page 37, like the cancer cell whose only goal is to multiply itself, unaware that it's bringing about its own destruction by destroying the organism of which it is a part. I heard we had a shopaholic on Skype. I saw that earlier.

Did we bring her back? Yeah. Isn't that?

JOYCE OPERON ECKHART Yes. OPRAH WINFREY Okay. We have Joyce from Minnesota who is Skyping us.

Joyce, what is your question? I thought this applied to you.

[Speaker 22] (2:32:41 - 2:33:03)

JOYCE OPERON ECKHART Yeah. Yeah, it does. And unfortunately, it applies to my son as well.

Last week, he came home from kindergarten, and I said, I'm so happy to see you, and I'm in such a good mood. And he said, oh, good. Does that mean we get to go shopping?

And I thought, it's rubbing off on him. So what my question is, is how do I reverse that process in him?

[Speaker 2] (2:33:04 - 2:33:07)

OPRAH WINFREY Oh, well, first of all, let me ask you this. You're reading the book, correct?

[Speaker 22] (2:33:09 - 2:33:09)

OPRAH WINFREY Right.

[Speaker 2] (2:33:09 - 2:33:15)

So you've gotten through Chapter 2 already? JOYCE OPERON ECKHART Yes. OPRAH WINFREY Yeah.

So when you read that, did you see yourself in the pages?

[Speaker 22] (2:33:16 - 2:33:29)

JOYCE OPERON ECKHART I did. The one, the aha for me was in seeing of who you are not, and that your real self emerges through something along those lines.

[Speaker 2] (2:33:29 - 2:33:39)

OPRAH WINFREY My favorite quote, and one of my favorite quotes in this chapter, is when you can no longer feel the life that you are, you are likely to try to fill up your life with things.

[Speaker 22] (2:33:40 - 2:34:17)

OPRAH WINFREY Would that be what you're trying to do? JOYCE OPERON ECKHART That was me. I've, since I've started reading this book, I've gotten so much better.

I'm not searching for that thing anymore. I think I was trying to find my identity in things, and since I've stopped that, and I really don't have any interest in that anymore, I've discovered so much more about myself. I'm artistic, and I'm doing sculptures, and just things I never did before.

So it's working out great. I just want to know how to enforce that in my son as well, since he's only five.

[Speaker 1] (2:34:18 - 2:34:48)

OPRAH WINFREY Oh, well. Now the most important change has already happened in you. So you've become aware of the old pattern.

You've gone beyond it, and it's inevitable that now this will, even if you don't say anything, it will transmit itself to your son also. When after a while your son sees that the importance that you give to acquiring things has diminished, then he will also reflect that this is how it works with young children.

[Speaker 2] (2:34:48 - 2:35:11)

OPRAH WINFREY It will take some time. OPRAH WINFREY Because since he's been a baby, you've been a shopaholic. That's the way you described yourself to our producers.

And so that's what he has seen. That's what he's taken in. That's what he identifies with as pleasure.

And when you say, I'm in a good mood and things are going well, well, let's go shopping, mommy, because that's what mommy's always done.

[Speaker 1] (2:35:11 - 2:36:11)

Another thing that perhaps you could do is to point out things to him that are of intrinsic value that you cannot buy. So, for example, the natural world, whatever you see out in nature is of infinite, intrinsic value, and you can't buy it. Don't pick flowers, for example.

Don't encourage him to, because that's the acquisition instinct, the instinct to, oh, I want that for myself. Why not allow the flower to be there and enjoy it for a few seconds as you look at it? So point out things and engage in activities, perhaps, that involve nature and see that is of greater value than anything that you see in the shopping mall.

And it doesn't mean that you don't buy anything anymore. Occasionally, you may come across something that looks truly beautiful, that speaks to you, and you may acquire it, but it's no longer compulsive.

[Speaker 2] (2:36:11 - 2:36:17)

You say we need to honor the world of things, not despise it, but we cannot honor things if we try to find ourselves through them.

[Speaker 1] (2:36:18 - 2:36:18)

Yes.

[Speaker 2] (2:36:18 - 2:36:19)

And how do we honor them?

[Speaker 1] (2:36:20 - 2:37:03)

You honor them by giving them attention. I sometimes, I have a few possessions that I love, and sometimes I just hold them, look at them, they're beautiful to look at. If somebody stole them, that's fine.

Somebody else wants them more than I, it's fine, you let go. There's no identification, but there can be enjoyment in things. You can enjoy a beautiful, you might come across a beautiful picture, and you buy it.

You might come across a beautiful fabric, whatever it may be, you see beauty there. And sometimes it will be enough to acknowledge beauty in a shop window, and say, oh, isn't that beautiful? Of course, I don't need it.

And you walk on, and you can, and that's a lot.

[Speaker 3] (2:37:03 - 2:37:06)

That's a thought I never had.

[Speaker 1] (2:37:06 - 2:37:10)

There's a lot of freedom in that. It's beautiful, let's leave it there.

[Speaker 2] (2:37:10 - 2:37:15)

I can just admire its beauty. What about that, Joyce? It's beautiful, let's leave it in the window.

[Speaker 1] (2:37:15 - 2:37:17)

It's the same as the flower, you don't need to pick it.

[Speaker 2] (2:37:17 - 2:37:18)

That's a thought.

[Speaker 22] (2:37:19 - 2:37:20)

Yeah, that's a good one.

[Speaker 1] (2:37:20 - 2:37:42)

Enjoying, you can walk around. Occasionally, I don't do it anymore, but I sometimes would enjoy walking around a few stores. Or when I lived in London, I would sometimes walk down Regent Street, all these beautiful stores.

Window shop. Window shopping, look in, oh, nice. Would I want to buy it?

No. Even if I...

[Speaker 2] (2:37:42 - 2:37:44)

Just accept that it's beautiful, and let it be.

[Speaker 1] (2:37:44 - 2:37:45)

It's beautiful, and then let it be.

[Speaker 2] (2:37:45 - 2:37:46)

Thank you, Joyce. Thank you, Joyce.

[Speaker 15] (2:37:46 - 2:37:46)

Thank you.

[Speaker 2] (2:37:48 - 2:37:53)

We have from India, I don't know the name of this country, Priyanka.

[Speaker 1] (2:37:53 - 2:37:54)

Sri Lanka?

[Speaker 2] (2:37:54 - 2:38:10)

No, the person's name is Priyanka from Mumbai, India. When we try to change our bad habits for good, then aren't we trying to resist rather than accept ourselves? When we try to change our bad habits for good, aren't we trying to resist rather than accept ourselves?

[Speaker 1] (2:38:10 - 2:39:08)

Yes. It's not that you change your bad habits. The bad habits drop away when you bring awareness to them.

So it's not me trying to change something inside me. But when you bring awareness to old conditioned forms of behavior or thinking, when you bring awareness to it, those old conditioned forms of behavior or thinking, after a while, they will drop away by themselves. So it's not me trying to bring about a change.

It's the arising awareness, and then change happens. Like the lady we just talked to, she read the chapter on shopping, and that immediately brought her to this point of awareness. And with the awareness, the compulsion immediately lessened.

Eased, eased, eased. Yes. You talk about the illusion of ownership on page 42.

[Speaker 2] (2:39:09 - 2:39:33)

You say the ego tends to equate having with being and lives through comparison. And you use a quote from the Bible that Jesus said, blessed are the poor in spirit, Jesus said, for theirs will be the kingdom of heaven. What does poor in spirit mean?

No inner baggage, no identifications. I never knew that's what poor in spirit means. How did you come to that interpretation of what poor in spirit means?

[Speaker 1] (2:39:33 - 2:40:26)

There was a time after I went through this inner shift, it must have been three years later, I was visiting my mother, and she had a New Testament on her shelf. I picked it up and I started reading. I could suddenly see the truth that was hiding there, and that in many cases, the conventional interpretation was the superficial one of what Jesus had said.

And that was one of the things that I immediately saw when he said poor in spirit. I realized it's to do with not carrying stuff inside so that your spirit is very light. It has no

burden.

And so there were many things at that time I read, and I suddenly saw, oh, he was talking about awakening and about living in that free state of consciousness. Wonderful, suddenly to be able to read it, and suddenly it all makes sense, which before hadn't made sense.

[Speaker 2] (2:40:26 - 2:40:36)

You also talk about renunciation of possessions will not automatically free you of the ego, that there are people who have renounced all possessions, but have a bigger ego than some millionaires.

[Speaker 28] (2:40:36 - 2:40:36)

Yes.

[Speaker 2] (2:40:37 - 2:40:44)

So if you take away one kind of identification, the ego will quickly find another. For instance, I'm a more spiritual person than you are.

[Speaker 1] (2:40:44 - 2:40:44)

Yes.

[Speaker 2] (2:40:44 - 2:40:45)

You see this all the time.

[Speaker 1] (2:40:46 - 2:40:47)

Yes. So it's identification.

[Speaker 2] (2:40:48 - 2:40:50)

People use their religion to say, I'm better than you are because...

[Speaker 1] (2:40:50 - 2:41:26)

Yes, or even an image of myself as a spiritual person. I'm more spiritual than you. For example, there could be theoretically, you could have a man driving a Rolls-Royce, and then in the same street, a man riding a bicycle, and it is quite possible, not necessarily, of course, it could be the other way around, but it's quite possible that the man on a bicycle may have a bigger ego than the Rolls-Royce if he thinks of himself as spiritually superior to the man in the Rolls-Royce.

And so the ego compares itself always to others. Yes. In order to find some superiority

somewhere.

[Speaker 2] (2:41:26 - 2:41:36)

Yes, because another favorite quote is, is that anytime you feel yourself superior or inferior to anybody, it is always your ego.

[Speaker 1] (2:41:36 - 2:42:08)

Yes. And that's very interesting. You can observe yourself then in many situations because the ego always looks out when you come into a group of people or you meet new people and it wants to position itself somewhere.

Am I better looking than this person or am I more knowledgeable than this person? Or am I more wealthy than this person? Or is this person more wealthy than me?

So it tries to position itself and that then leads either to a sense of superiority or inferiority, and both are ego.

[Speaker 2] (2:42:09 - 2:42:33)

Well, what made me also think about one of the situations in our country in particular, here in the United States, is that people live lives in debt. They're indebted, credit card debt, overwhelmed by debt because of what you talk about on page 46, wanting the need for more. Wanting keeps the ego alive much more than having.

Let's talk about that.

[Speaker 1] (2:42:33 - 2:43:35)

Now, that's again a structure of the ego. Because we've been talking about content and structure and one of the main structures of the ego is it is never satisfied. So for example, when you have attained a goal or attained something that you wanted...

I got a nice house. Got a nice house. Nice things in the house.

And after a little while, it no longer satisfies you and that's always a sign that it was an egoic goal. Because I now need nicer things. Yes.

And I need more square footage. Yes. Yes.

So nothing satisfies the ego for long and therefore it needs to continue to look for more. And of course, and this is to do also with the ego's need for future because it's only by attaching undue importance to the future because it's looking for more in the future moment. It seeks to complete itself at some point.

It wants to attain something in addition to what you already have.

[Speaker 2] (2:43:35 - 2:43:42)

So how do we stop that and begin to be satisfied where we are with what we have and who we are?

[Speaker 1] (2:43:42 - 2:44:51)

Well, first of all, to see the illusion of seeking fulfillment in the future. Sometimes people need to have lived for a while to see that that's actually true. Right.

That no matter what you achieve or what you attain, you're not satisfied for long. So what do we do about this? We realize that the thing that is of prime importance in our lives, we had always overlooked and that's the ego in us had always overlooked that.

And that thing that is of absolutely prime importance in our life is the present moment. The present moment is actually the easiest exit point out of the ego state of consciousness because when you're absolutely present in this moment, the ego can't survive. There's only conscious presence.

The ego lives through past and future. It identifies with the past, but it's not a very happy identity. And it looks to the future where it wants this, that or the other to complete itself.

[Speaker 2] (2:44:52 - 2:45:00)

Well, someone's asked me during the week, someone asked me, what about our past memories that are pleasant? You have happy times, the pleasant memories.

[Speaker 1] (2:45:01 - 2:45:59)

Okay. And when you remember those memories, it's also the present moment. So no matter what you remember from the past, when those things happened, whether pleasant or unpleasant, did they happen in the past?

That's what we say. Okay, these things happened in the past, but of course they happened in the now because nothing can happen in the past. There is only the now.

And when you remember something from the past, when do you remember it? Now. And when you think of something that may happen in the future, when do you think of that?

Now. And when then think that thing actually happens, when does that happen? Now.

So there is no life apart from now. And that is a very important realization for people to have because the ego continuously overlooks the now. It thinks past and future are more important.

It gives much more importance to past and future. And the now is just almost as if didn't

exist.

[Speaker 2] (2:46:00 - 2:46:16)

And what you're saying is that if we can learn to recondition ourselves to be present now, then we can be more alive. To do whatever it is going to be in the future.

[Speaker 1] (2:46:17 - 2:46:17)

Yes.

[Speaker 2] (2:46:17 - 2:46:20)

Because even when the future gets here, it will only be now.

[Speaker 1] (2:46:20 - 2:46:26)

Yes. The now is the foundation for the rest of your life. Got it.

The rest of your life will also be the now. Got it.

[Speaker 2] (2:46:26 - 2:46:31)

Madeline from Pennsylvania is 13 years old and is on the phone with a question. Madeline.

[Speaker 19] (2:46:32 - 2:46:32)

Hi.

[Speaker 2] (2:46:32 - 2:46:33)

Hi.

[Speaker 1] (2:46:33 - 2:46:33)

Hello.

[Speaker 6] (2:46:34 - 2:46:50)

On page 47, at the end of the second paragraph, the sentence reads, intense wanting that has no specific object can often be found in the still developing ego of teenagers, some of whom are in a permanent state of negativity and dissatisfaction.

[Speaker 28] (2:46:50 - 2:46:50)

Yes.

[Speaker 6] (2:46:51 - 2:47:02)

By stating this, are you implying that teenagers cannot be awakened? That although I'm reading this book, I may have no chance in reaching consciousness merely because I'm 13 and my ego is not fully developed?

[Speaker 2] (2:47:03 - 2:47:11)

Ah. Go, Madeline. Go, Madeline.

I just think the fact that you could ask the question is pretty darn good.

[Speaker 1] (2:47:11 - 2:47:15)

Yes. Now, the first thing, you are more advanced than I was at 13.

[Speaker 2] (2:47:16 - 2:47:16)

Yeah.

[Speaker 1] (2:47:17 - 2:47:26)

Then most of us, I'd say, yeah. I would not have been able to read or understand that book when I was 13. Are you reading the book, Madeline?

[Speaker 2] (2:47:27 - 2:47:28)

Yeah. Okay.

[Speaker 1] (2:47:28 - 2:47:29)

That's quite amazing.

[Speaker 2] (2:47:29 - 2:47:30)

That's quite amazing.

[Speaker 1] (2:47:30 - 2:48:16)

So it certainly does not mean that you cannot be awakened because you're already awakening. Because if you are not already awakening, the book would be completely meaningless to you. Okay.

So there's a new generation growing up and there are more youngsters now than before who may not have to go through the extreme egoic delusion that we had to go through in our generation. And you may be one of them. It doesn't mean, perhaps, that your ego will not develop at all.

Your ego will develop, but I don't believe that you will be as trapped in ego as I had to be. I can't speak for Oprah. I know Oprah is fine now.

[Speaker 2] (2:48:16 - 2:48:17)

Oprah was trapped.

[Speaker 1] (2:48:17 - 2:48:19)

She was very trapped, Madeline.

[Speaker 2] (2:48:19 - 2:48:21)

She was very trapped.

[Speaker 1] (2:48:21 - 2:48:26)

So your chances are excellent. You're already awakening. It's wonderful to see.

[Speaker 2] (2:48:26 - 2:48:55)

Let me ask you this, though, Madeline. When you just read us that passage at the bottom of page 47, intense wanting that has no specific object can often be found in the still-developing ego of teenagers. So what you're saying there is that the ego of teenagers is still in the process of becoming.

And also, Madeline, don't you see it in your friends, this sort of intense wanting? Yeah, all the time. Okay.

So I think that's what he was talking about.

[Speaker 1] (2:48:55 - 2:48:56)

Yes.

[Speaker 2] (2:48:56 - 2:48:58)

He was talking about all of your friends, but not you, Madeline.

[Speaker 1] (2:48:58 - 2:49:01)

Now, Madeline, do you detect intense wanting in yourself?

[Speaker 2] (2:49:02 - 2:49:03)

Yeah, occasionally.

[Speaker 1] (2:49:04 - 2:49:04)

Occasionally.

[Speaker 2] (2:49:05 - 2:49:05)

Yeah.

[Speaker 1] (2:49:05 - 2:49:10)

But you're not totally identified because you know it's there. There's an awareness there, isn't there?

[Speaker 2] (2:49:11 - 2:49:13)

Mm-hmm. Okay. Are you understanding the book, Madeline?

[Speaker 10] (2:49:14 - 2:49:16)

Yeah, it makes a lot of sense, actually.

[Speaker 2] (2:49:17 - 2:49:19)

What grade are you in, actually?

[Speaker 10] (2:49:19 - 2:49:20)

I'm in eighth grade.

[Speaker 2] (2:49:20 - 2:49:30)

Eighth grade. Okay. Well, great to hear from you.

Thank you so much. Thank you. Were you in Canonsburg, Pennsylvania?

That's what I hear. Yeah. Actually.

Well, great.

[Speaker 1] (2:49:30 - 2:49:30)

Good.

[Speaker 2] (2:49:31 - 2:49:32)

Thank you. Keep reading. Thank you.

[Speaker 1] (2:49:33 - 2:49:34)

Thank you. Okay.

[Speaker 2] (2:49:34 - 2:49:43)

So we're going to check our live emails again. That's pretty cool, isn't it? Wonderful.

13. I couldn't have listened. I was in so much trouble at 13.

I didn't have- Me too.

[Speaker 28] (2:49:43 - 2:49:44)

Yes.

[Speaker 2] (2:49:44 - 2:50:10)

Okay. As we make our way in the world, this is from Japan, Toyohashi, Japan. As we make our way in the world, being confident, assertive are characteristics that help us get a job, that big promotion.

I realize now that these are traits that are associated with ego. And so the question then becomes, how then does one move beyond the ego? Great question.

How does one move beyond the ego?

[Speaker 1] (2:50:12 - 2:50:14)

Become aware of the ego is the first step.

[Speaker 2] (2:50:15 - 2:50:35)

But can't you still be the biggest jerk on earth and still just be aware of it and say, well, I'm a jerk. Boy, that sure is some big ego of mine. You know, you were talking earlier, thinking, you know, you can be in the moment, still being one of those road raging people, road raging jerk in the moment.

Well- And aware that you are a road raging jerk in the moment.

[Speaker 1] (2:50:36 - 2:50:40)

It's unlikely that at that moment you are actually aware.

[Speaker 21] (2:50:40 - 2:50:40)

Really?

[Speaker 1] (2:50:41 - 2:50:49)

Because if you're aware, then you cannot be totally possessed- By? By the ego, by the form, the thought form or the emotional form.

[Speaker 2] (2:50:49 - 2:50:52)

Okay. If that dimension- Usually that's the pain body that's taken over.

[Speaker 1] (2:50:52 - 2:52:31)

Yes. If the dimension of awareness is present, you are not totally in the grip of ego. And so, but the quickest way out of ego is to practice as much as possible living in the present moment, which means to give more attention to this moment than to the future or the past.

To make this moment the primary factor in your life rather than future and past. Of course, you still use future and past for practical purposes. It helps to make an appointment, to go from here to there.

It's all fine. It works very well. But it means being present- As much as possible, being open to whatever arises in the present moment.

The word that I use, and I think it may be helpful for many people, is make friends with the present moment. Because the ego doesn't come to that. The ego always is antagonistic.

At best, it uses the present moment as a stepping stone because it wants to get to the next moment which promises greater fulfillment at best. But in many cases, the ego actually dislikes the pleasant moment. It resists the present moment.

So if you can make the present moment into the primary focal point of your life and live, then ego will very quickly diminish in you because it cannot survive the present moment. So the ego- That's how you do it. That's how one moves beyond the ego.

[Speaker 2] (2:52:31 - 2:52:31)

Yes.

[Speaker 1] (2:52:32 - 2:53:05)

The ego- Present. So the ego lives as if- People who are possessed by the ego live as if the present moment were their enemy. They're stressed.

They want to get somewhere else. Whenever you need to, they're doing something, but they really already want to be at the end of their doing. Yeah.

They don't want to be where they are. They'd rather be somewhere else. They don't want to be who they are with.

They don't- It's always a striving away from now internally. Yeah. And that's, of course, the dysfunction.

[Speaker 2] (2:53:05 - 2:53:17)

I just had a moment like that today because I was waiting on somebody to get something ready. And they said, sorry, we're so sorry. We're going to hurry up.

We're waiting. And I go, no, I took the lesson from the book. No, I'm just here.

Being with myself.

[Speaker 28] (2:53:17 - 2:53:18)

Yes.

[Speaker 2] (2:53:18 - 2:53:23)

Not waiting on anything. Because if you're waiting, you're in anticipation, and you're wanting to be out of that moment.

[Speaker 1] (2:53:23 - 2:53:47)

That's right. Yes. Waiting means you don't like this moment.

Right. Rather have another moment. So whenever you are waiting, so to speak, why not practice being rather than waiting?

Which means completely inhabit this moment and feel your body, perhaps feel the energy. And that's very pleasant. To feel that you're alive.

[Speaker 2] (2:53:48 - 2:53:58)

All right. We have one last phone call. A question from Michelle in Philadelphia.

Hello. Hi, Oprah. How are you?

Hi. Good, good. Yes.

Hi, Eckhart. Hello.

[Speaker 18] (2:53:58 - 2:54:23)

I'm just like a little bit so excited that you called me. My question was that I'm a little bit confused with chapter two. I understand the quote, if someone takes your shirt, let them have your coat as well.

But where do you draw the line without getting walked all over? I do not want to be an egotistical person, but at the same time, I don't want to get taken advantage of. Good question.

I was having a little bit confusion with that.

[Speaker 28] (2:54:23 - 2:54:24)

Okay.

[Speaker 2] (2:54:24 - 2:54:25)

Good, good, good. Yes.

[Speaker 1] (2:54:26 - 2:55:36)

All it says is sometimes letting go, there's more power in letting go than in clinging or hanging on to something. So there are situations when you actually become empowered when you let go rather than when you cling. It does not mean that people walk all over you.

In fact, I say there are situations when you have to say no very clearly to a situation or to a person. But even that no can be of two different kinds. Usually the no is very negative.

When you say no to a person, person says, I'll give you a ride home and you see the person is drunk. Of course, you wouldn't say yes just to be pleasant. You say no.

Now, do you say no with negative energy and in a state of resistance, or do you say no that is positive, where it simply means a clear and straightforward, no, I won't do that. This is very different from the resistance no. I call that the no that is not negative, a high quality no.

[Speaker 2] (2:55:37 - 2:56:23)

It's also looking at the reason why you would cling to the shirt. You can have my shirt. I'll give you the shirt if the reason why you're holding to the shirt is because you think the shirt is going to give you more value or you're operating from your ego when you're holding on to it.

So you're saying be able to be in the state of presence and awareness so that you can surrender whatever needs to be surrendered. That does not mean, and surrender does not mean allowing yourself to be walked over, but to be fully present so that you can be conscious of what's always going on. So it means in some cases it's fine to say, here, if you want it, take it.

In other cases, it's not, depending upon what the situation is.

[Speaker 1] (2:56:23 - 2:56:23)

That's right.

[Speaker 2] (2:56:23 - 2:56:29)

Based upon the truth of who you are in any given moment. Yes. Yeah.

[Speaker 28] (2:56:29 - 2:56:29)

Okay.

[Speaker 2] (2:56:30 - 2:56:40)

I got that, Michelle. Thank you for asking the question. It helped me to get it.

So let's close with the piece that passes all understanding that you talk about on page 56.

[Speaker 1] (2:56:40 - 2:56:59)

What is that piece? That piece comes when you live in internal alignment with the present moment, which means what is, whatever is. When you no longer argue with what is, when you don't fight it internally, this present moment already, always is.

[Speaker 2] (2:56:59 - 2:57:00)

Even if it's a situation that you don't want.

[Speaker 1] (2:57:00 - 2:57:48)

Even if you don't want it, it is. You must accept it first. You accept first and then you take action.

That was the mud example you used last week. Yes. Even if you're stuck in the mud.

This is where I am right now. I'm here. And then you take action.

But that action no longer arises out of negativity, which is there when you don't like to be where you are, when you don't like this moment. Always friendly with the present moment. Accepting the is-ness of the present moment.

Then move on from there. Then whatever action you take is actually empowered by life itself. When you're in a state of negativity or resistance, your action is not empowered by life.

So it's not inspired and much less effective than action that comes out of the state of non-resistance. Right.

[Speaker 2] (2:57:49 - 2:58:06)

It's like last week when we were having problems, which neither you nor I knew until we had finished the class. And we were doing a toast to everybody afterwards for all of their efforts. And I say, I'm going to accept it.

I'm going to accept that we had a breakdown on the web. I'm going to accept it. And now let us correct it.

[Speaker 1] (2:58:06 - 2:58:19)

Yes. And it was everybody's lesson whose computer froze up. It was everybody's lesson to say, well, this is what is.

And with that comes an inner peace that has nothing to do with what's happening.

[Speaker 2] (2:58:19 - 2:58:22)

Not resisting and banging up the computer. Oh my God.

[Speaker 1] (2:58:22 - 2:58:22)

Yes.

[Speaker 2] (2:58:22 - 2:58:23)

Yeah.

[Speaker 1] (2:58:23 - 2:58:38)

And that's the peace that passes all understanding because the peace cannot be explained with reference to external events. It's there because you live in alignment with the present moment. That's the peace.

That is the peace, living in alignment.

[Speaker 2] (2:58:38 - 2:59:23)

Before we say goodbye, I'd like to thank you for being with Eckhart and with me. And we'll be here again next Monday at 8 p.m. Central. Don't forget, if you want to experience this class again or tell a friend who missed it, our webcast is available on demand tomorrow for free here at Oprah.com.

Is that noon, Dean? Beginning at noon? Beginning at noon, you can start to download.

And if you want to download a podcast of this class, you can do that tomorrow at Oprah.com and iTunes. Your assignment for our next class is to update your workbook and spend this week rereading and thinking about Chapter 3. Chapter 3 is all about the core of ego.

So do your homework and we'll see you next Monday night. Thank you again, Eckhart.

[Speaker 1] (2:59:23 - 2:59:25)

Thank you. Is this the coolest? Yes.

[Speaker 2] (2:59:26 - 3:01:16)

Thank you so much to all of you. It's been wonderful. Thank you, everybody all over the world.

Good night. Good day. Good morning.

Goodbye. Hello again, everyone. Welcome to week number three of our New Earth web class.

And again, I thank you. Eckhart Tolle thanks you for joining us as we bring students and seekers together to discuss our latest book club selection at Eckhart Tolle's A New Earth. I'm happy once again to see that we've been connecting with readers around the world.

We've gotten questions and comments just this week from as far away as Rotterdam, Rio, Beirut, Casablanca, Greece, Seoul, and even Tasmania. Hello, Tasmania. Thank you for all of your really so thoughtful your emails have been.

And I can tell you, we love hearing from you wherever you are. There've been either 2 million of you who watched our classes live or on streams or downloads. No matter how you're watching, I welcome you to the awakening, the shift in consciousness that's happening really all over the planet.

So I want to get started on chapter three. As you see on your screen, you can type in your questions and send them to us instantly throughout the class. We're going to be speaking with students via Skype.

You know, Skype is that free software that allows you to make internet and video phone calls from all over the world. Welcome again.

[Speaker 1] (3:01:16 - 3:01:16)

Thank you.

[Speaker 2] (3:01:17 - 3:01:17)

Did you have a good week?

[Speaker 1] (3:01:18 - 3:01:18)

Very good.

[Speaker 2] (3:01:18 - 3:01:38)

Very good. So if we were to summarize, last week we were talking about how the current state of humanity is that we are humans here living on the planet Earth, have an ego, and learning to manage that ego is what this book is all about.

[Speaker 1] (3:01:38 - 3:02:13)

Yes, and going beyond ego at the same time means going beyond what the Buddha described as the normal human condition, which is one of suffering, because ultimately the ego, sooner or later, and usually sooner, always produces some form of suffering. So it's really transcending the ego, going beyond the ego at the same time means going beyond this unconscious urge to generate more and more suffering, both in people's personal lives as well as collectively.

[Speaker 2] (3:02:13 - 3:02:27)

We did something last week that was unprecedented. You said it's never been done before on television, where you just sit there in silence. And I thought a lot of people responded to the sense of connection from that.

So you want to do that again?

[Speaker 1] (3:02:27 - 3:03:23)

Yes. Let's do that again. Yes, yes.

Okay, so you're going to lead us in silence. Okay, I'll just maybe one or two little hints about what to do with your mind when you go into silence, because not speaking isn't complete silence yet, because usually, even though you're not speaking, the mind is still active and producing noise. So how to stop the mind from producing noise or how to reduce the amount of noise that the mind produces is quite easy.

You take your attention away from the mind, from thinking, and we did that already last week, and simply become aware that you are breathing. The air flows in and out, and you feel yourself breathing. Air flows in and out of the body.

And so as we go into silence now for a few seconds, just direct your attention and feel your own breath.

[Speaker 2] (3:03:46 - 3:04:21)

That was nice. Yes. Today's lesson, chapter three, beginning on page 59.

I love the idea that we're all literally on the same page. Everybody, page 59, the core of the ego. Most people are so completely identified with a voice in the head, the incessant stream of involuntary and compulsive thinking and the emotions that accompany it that we may describe them as being possessed by their mind.

My question to you, if we are not that constant stream of thinking, then who are we?

[Speaker 1] (3:04:23 - 3:04:39)

Now, that question usually would be answered by the mind by giving some kind of

concept of who we are. Now... Yes, I am female.

This, that. I'm African American. I work on TV.

[Speaker 2] (3:04:39 - 3:04:44)

Yes. My mother was. My mother is.

I live at. My job is.

[Speaker 1] (3:04:45 - 3:04:45)

Yes.

[Speaker 2] (3:04:45 - 3:04:47)

That's how most people, if you say, who are you?

[Speaker 1] (3:04:47 - 3:06:53)

Yes. But beyond that, because concepts refer to who we are temporarily in the world of form. You're a mother.

You're a father. You have a certain profession. A certain, belong to a certain race.

You're a man or a woman. Nationality. All these things.

Now, when you ask, who are we beyond that? There is no conceptual answer to that. That would, no conceptual answer would be absolutely correct.

We can give little hints. We can say, we are the formless consciousness behind all that. We are that which cannot be defined through concepts or words.

So knowing who you are is not, does not mean that suddenly you have some new idea in your head and say, oh, now let me tell you who I am. I've discovered who I am. You get closer to knowing you, who you are.

If you come to a stage where you have that feeling, and I mentioned it in the book somewhere, when people tell me, I don't know who I am anymore because they have realized who they are not. They are ultimately not their profession. They are not whatever function they fulfill.

They are not their nationality. So they're beginning to realize that's not really who I am. But then they enter the unknown and say, well, if I'm not that, now I'm no longer sure who I am.

And I always congratulate people when they say, I'm not sure who I am anymore. Well, that usually connotes confusion. Confusion.

If you still want to know who you are, but if you can become comfortable with not knowing who you are, with not defining yourself to yourself or to others, mainly to yourself, because the ego is constantly a self-definition to remind yourself who you are. You remember your story of your past and so on. You have opinions about yourself.

And so this is the self-definition.

[Speaker 2] (3:06:54 - 3:07:00)

But don't we obviously need the ego, Eckhart? Don't we obviously need it? Otherwise, why would we have it?

Why wouldn't we have evolved past it?

[Speaker 1] (3:07:01 - 3:08:06)

That's, we're doing that now. So it's been a stage in the evolution of consciousness, a necessary stage in the evolution of consciousness. For survival.

Yes, yes. Because? The ego arose because we started to think.

So the ability in humans, suddenly humans developed the ability to differentiate and to think. To me, the beginning of the Old Testament really describes the beginning of the ability to think. Because what it says in the Old Testament is they ate of the fruit of the knowledge of good and evil.

The ability to say this is good, this is bad, to differentiate, starting to think. So the ability to think arose in our species, which was a wonderful thing on the one hand. But over many, many millennia, hundreds of thousands of years, more and more, our original sense of connectedness with life and with being, which the natural world still has, animals still have that.

They live in a state of natural connectedness.

[Speaker 28] (3:08:06 - 3:08:07)

And some cultures did.

[Speaker 1] (3:08:07 - 3:09:09)

Some of ancient cultures, that's right. They still have that. A sense of being rooted, being comfortable in your own skin, being rooted deeply within and feel that sense of oneness with the totality of life.

Oneness with life itself. And so we had, humanity had that once. And as you say, some ancient cultures, perhaps there's still remnants of ancient cultures and they still have that.

But humans, as they went into more and more thinking and differentiation, they gradually, their sense of self gradually moved from the center of their being, which I would describe as their heart or the solar plexus, into their mind. Into their mind. And they more and more, they began to identify with the movement of thought.

And gradually, out of this continuous identification with the movement of thought, a thought-made entity was produced, which is the ego.

[Speaker 2] (3:09:10 - 3:09:13)

Yeah, which is what you're saying is being possessed by our minds.

[Speaker 1] (3:09:13 - 3:09:13)

Yes.

[Speaker 2] (3:09:13 - 3:09:28)

Okay. By being possessed by our minds. Okay.

You say this is the egoic mind and we call it egoic because there's a sense of self, of I in every thought, every memory, every interpretation, opinion, and so forth. And this is unconsciousness, spiritually speaking.

[Speaker 1] (3:09:28 - 3:09:53)

Yes, because you identify with thought rather than being, identifying with your inner essence, which is what we lost, which is the state of Eden or paradise, as it's described in the Bible. We lost that. And it's not only in the Bible, there are many ancient cultures where they speak of the golden age that we lost in many different cultures.

[Speaker 2] (3:09:53 - 3:09:58)

And you say egos are all the same on the surface. They differ only on the surface. Deep down, they're all the same.

[Speaker 1] (3:09:58 - 3:09:59)

Yes.

[Speaker 2] (3:09:59 - 3:10:04)

Okay. Now, chapter three is all about the core of the ego, what makes it thrive.

[Speaker 1] (3:10:05 - 3:10:05)

Yes.

[Speaker 2] (3:10:05 - 3:10:25)

And you say that what we react to in another, we strengthen in ourselves. Can you give us an example of that? One of the things the ego needs to survive is reacting against other people.

What you react to in another, you strengthen in yourself, you say.

[Speaker 1] (3:10:25 - 3:11:02)

Yes, that's usually what we react to most strongly in others. And what we most strongly condemn in others is usually something that we also have, a trait that we also have, but that we are unconscious of in ourselves. So when we, for example, we become upset if we encounter somebody who is very greedy or we could become upset about somebody who is dishonest, no matter who, the force of your reaction usually tells you that something in you, you need to look at.

[Speaker 2] (3:11:02 - 3:11:06)

Really? All the time? All the time.

[Speaker 1] (3:11:07 - 3:11:16)

Well, it's for you to find out or anybody to find out in their own lives when you react strongly, have it then become alert and have a look inside.

[Speaker 2] (3:11:16 - 3:11:26)

Okay, you say complaining is one of the ego's favorite strategies for strengthening itself. Every complaint is a little story the mind makes up that you completely believe in.

[Speaker 1] (3:11:27 - 3:12:08)

Yes. Now that's a very common thing. And perhaps until people begin to become more aware...

Some egos survive on complaining. Some egos who haven't got much else to identify with, they can survive on complaining alone. So then the continuously you are condemning other people, you're continuously criticizing, condemning or judging negatively situations that you're in, your surroundings, other people.

So the ego is the identification with those thoughts. It's not necessarily the thought. No, it's the thing that you become those thoughts.

There's no space between you and the thought. Got that.

[Speaker 2] (3:12:09 - 3:12:16)

Okay, all right. So name calling is also a form that the ego defines itself.

[Speaker 1] (3:12:16 - 3:13:20)

Yes, and that, of course, one could say, well, it's relatively harmless. On one level, it's relatively harmless to call a person this or that, to attach a label to a person. But if you follow this up to see, you can actually see how dreadful it is to label another human being or another group of human beings.

Because once you have labeled, you've attached a mental label to another human being, you have desensitized yourself to the aliveness and the humanity of that other human being, because you're relating now to a label. So if you say he's a, whatever it may be, he's a communist, he's this, he's that, any label. And immediately, instead of sensing the aliveness of that human being and have some empathy with that, you have cut yourself off and you have a label.

In chapter four, you talk about that, that role playing, how we do it in temporary ways.

[Speaker 2] (3:13:20 - 3:13:30)

I'm the person who's going in the store, I'm the customer and there's the clerk, the person who labels himself the clerk and I'm the customer, there's a certain defined behavior that we have.

[Speaker 1] (3:13:30 - 3:13:37)

Yes. And then when it's done collectively, the labeling, when an entire nation labels another nation in a certain way.

[Speaker 2] (3:13:37 - 3:13:39)

Yeah, or I'm the boss and you're the janitor.

[Speaker 1] (3:13:39 - 3:13:58)

Yes. Or you're my subordinate. Yes.

All these are forms of mental labeling. So any kind of mental label that you are completely identified with desensitizes you to the humanity and then of the other human being. And then all kinds of things are possible, even violence becomes possible.

[Speaker 2] (3:13:58 - 3:14:25)

Okay, I got it. Everybody, I just got this, you got this. Remember two weeks ago, we were talking about walking under the trees, feeling nature, not labeling the flowers, being able to experience the essence of the flowers.

What you're saying here is, you're labeling people as he's a jerk or he's a whatever. Once you start doing that, you become desensitized to who they really are in the same way that you were when you were labeling things in nature.

[Speaker 1] (3:14:25 - 3:14:26)

Yes.

[Speaker 2] (3:14:26 - 3:14:26)

Okay.

[Speaker 1] (3:14:26 - 3:14:27)

All right, exactly.

[Speaker 2] (3:14:27 - 3:14:30)

Okay, we have Bill. Hello, Bill. Talked to you earlier today.

[Speaker 7] (3:14:31 - 3:14:32)

Oprah, how are you?

[Speaker 2] (3:14:32 - 3:14:38)

Hi, Bill's in Connecticut on Skype. Bill and I Skyped on the Oprah show earlier today. What's your question to us now?

[Speaker 7] (3:14:39 - 3:14:53)

Well, first of all, Eckhart, I'd like to say that this book is indicative to the quintessential essence of life. This is incredible reading. I have a very simple question.

Do you compare the egoic mind to the subconscious?

[Speaker 1] (3:14:53 - 3:15:08)

I don't use those terms, but because they're a completely different frame of reference. There is, of course, a lot of subconscious activity in the egoic mind also.

[Speaker 7] (3:15:09 - 3:15:13)

Right, but do they run in conjunction with each other or are they separate?

[Speaker 1] (3:15:13 - 3:16:37)

Essentially, the ego is the ego for the ego to survive, for the ego to thrive. You need to be unconscious of it so the way I see it, I would describe the entire egoic functioning as

part of the unconsciousness. And it's only when you become aware of those patterns that operate in your own mind that you are stepping out of the unconsciousness.

And this is why we call it awakening. And when you suddenly become aware, even of initially, perhaps, of just a tiny pattern in your mind, for example, we talked about complaining. If you become aware that often during the day you complain uselessly because it serves no purpose about other people or situations, and suddenly say, oh, there's the complaining voice in my head.

Not only do you say there's the complaining voice, there is a deeper dimension of consciousness that has suddenly come forth from where you can be aware of that voice. And what you're saying is you, we are the awareness. That's right.

We are the awareness. This is essentially who you are. You are not all those things that the awareness can be conscious of, all the labels or whatever.

You are the consciousness or the awareness itself.

[Speaker 7] (3:16:37 - 3:16:38)

You are the awareness.

[Speaker 1] (3:16:38 - 3:16:41)

And as long as you don't know that... Isn't that blow your mind, Bill?

[Speaker 7] (3:16:42 - 3:16:46)

I'm like, I'm just, I'm washed away here.

[Speaker 2] (3:16:47 - 3:17:05)

What is so fascinating? I was sharing this with Eckhart as we were preparing for tonight's lesson that I received an email from you through our message boards where you were talking about how your life was sort of spiraling downhill. You were not communicating with your wife.

You were sort of...

[Speaker 7] (3:17:05 - 3:17:35)

Oprah, I wasn't communicating with anybody. I was just, I was stagnating and I needed a wake up call. And I was on the search.

And when I heard you mention this book, it was the name that stuck, A New Earth. That's really cool. I really have to check that out.

And it took me five weeks to buy the book, but it's my manual for life. It's just, it's an incredible composition. It truly is.

[Speaker 2] (3:17:35 - 3:17:47)

So you were saying on the Oprah show earlier today, many people are joining us this evening who weren't a part of the Oprah show, but you were saying on the Oprah show earlier today when we were Skyping that you sat down, you were gonna give it a couple of hours and then...

[Speaker 7] (3:17:48 - 3:18:09)

Yeah, yeah. I figured, you know, I'll knock off two or three chapters. I got so consumed in this whole wave of writing.

I was like, wow, I can't put it down. And then, you know, 12 hours later, I closed the cover and I went, wow, what an incredible ride.

[Speaker 2] (3:18:09 - 3:18:14)

Okay, and what was the biggest realization? Hey Bill, what was the biggest realization for you?

[Speaker 7] (3:18:15 - 3:19:19)

The biggest realization, you know, the whole book itself was a realization. I didn't have any one chapter or any one paragraph. I went through, it really started on chapter three for me.

From chapter three, it went to the next chapter, the chapter after that, how we're brought up, how we live in a dysfunctional life. And Oprah, let me tell you something. I grew up in one of the most dysfunctional families you'd ever wanna know.

And this is something that we carry with us. Your pain body. I've said that, you know, this is a manual for life.

We're thrown out there, we're not given, you know, we get a manual for our cars, our appliances, our electronics, but we're thrown out there. And, you know, as young adults, it's like, go do your thing. But while we're doing our thing, we're consumed in all of the negativity that is in society, the negativity that's in our families.

And it's, you know, we can take ourselves so far, but this book can take us a whole lot farther.

[Speaker 2] (3:19:20 - 3:19:26)

Well, thank you, Bill. Bill, thank you. Thank you.

I'm glad you were around when I was talking about the book.

[Speaker 7] (3:19:27 - 3:19:55)

I gotta tell you something. You are, I don't know where you came from. And I did read in the book that you were studying a, you never, you know, said what kind of a career you were on in the book.

You just said that you were studying for a lucrative career and you got off the beaten path and went into the spiritual realm. I've got to tell you something, my friend. We need more people like you.

Wow.

[Speaker 2] (3:19:55 - 3:20:13)

Bill, I thank you very much for that. Thank you so much. Thank you.

Where were you? What were you doing? That's a good point that Bill brings up.

What were you doing before? The last week you said that your thing was, you never thought you were so cute. No.

But that you had, that you thought, you thought that you had such a great intellectual mind.

[Speaker 1] (3:20:13 - 3:21:18)

Yes. So what were you doing? Intellectual.

I got into university fairly late because I left school at 13 or 14. And then later when I was 18, I went to live in England. And then I took, suddenly became interested in intellectual things.

I was searching. I was becoming already more and more unhappy. And I thought all the answers would be found on the intellectual level.

So what were you planning on doing? Not being a spiritual teacher, obviously. Or becoming a professor.

And then have all the answers to life. And then after a while, I realized they don't have the answers. Wow.

And I became more and more depressed and unhappy. And then suddenly something snapped inside and this disidentification from my mind happened. Yes.

Which happened to our friend, Bill, while he was reading the book. Because when

somebody reads the book and has such a powerful response to it, that means the reading of the book coincides with his own awakening as he reads. But this happens because he was so ready for it.

[Speaker 2] (3:21:18 - 3:21:18)

Because he was ready.

[Speaker 1] (3:21:18 - 3:21:22)

Ready for it. It's wonderful to see when that happens. When that happens.

[Speaker 2] (3:21:22 - 3:22:00)

But okay, we were talking earlier about the ego loves complaining. First of all, loves to believe, loves to identify with the thoughts in the head and believe those thoughts. And loves to complain.

But aren't there some things legitimately worth complaining about? Anybody who's ever gone into a house construction at some point or another is told a story by the construction workers, unless you have the most amazing, that this is going to be finished at a certain time or it's going to be a certain price. And then it often doesn't turn out to be what you expected.

That's a complaint a lot of people have. Isn't that legitimate?

[Speaker 1] (3:22:01 - 3:22:01)

Yes.

[Speaker 2] (3:22:02 - 3:22:09)

Like you talk in the book about my soup is cold. In a restaurant. Yeah, in a restaurant.

My soup is cold. Sometimes your soup is cold.

[Speaker 1] (3:22:09 - 3:22:48)

That's right. Yes. So first of all, the complaining that we are talking about mainly here, the egoic complaining, most of that fulfills no real purpose because it's not meant to bring about change in any situation.

Yeah. Okay. That's complaining and resentment complaining.

Yes. And a lot of it for many people happens only in the head. Sometimes they verbalize it also.

But a lot of the complaining happens in the head alone. But no matter whether they

verbalize it or whether the complaining happens in the head alone, in probably 90% of cases, it has no real purpose because it's not meant to bring about change. It's meant to strengthen the ego.

[Speaker 2] (3:22:48 - 3:22:49)

I see that.

[Speaker 1] (3:22:49 - 3:23:41)

And then, of course, there are situations, of course, where something needs to be said in order to bring about change in the situation. And that's a completely different kind of complaining where you say something so that change can happen. For example, the cold soup in the restaurant.

You say, the soup is cold. Please bring me hot soup. That's fine.

You could call that also complaining. And there are also two ways of, as far as this kind of complaining is concerned, that is connected to a real situation and is meant to bring about change. There's one way of complaining with ego in that situation also.

And that is when the ego is attempting to make somebody wrong. A personal element comes into it and there's a negativity that flows into it.

[Speaker 2] (3:23:41 - 3:23:44)

To make somebody wrong because my soup is cold.

[Speaker 1] (3:23:44 - 3:24:06)

Yes. Damn it. That's right.

You're personalizing it. And so you're making another person, almost one could say, into an enemy when you complain in that way. So whether it's somebody who is a builder, who is working on your home.

And so there is a way of complaining. I wouldn't even perhaps call it complaining of simply stating what the situation is.

[Speaker 28] (3:24:06 - 3:24:07)

Stating the facts.

[Speaker 1] (3:24:07 - 3:24:33)

Yes. Without the negativity that flows into it when the ego does it. And so that can be practiced.

And whatever you are stating in order to bring about change is actually going to be much more effective if it's done without the negativity. Because if it comes with negativity, it provokes a negative reaction in the other. And so the whole situation then becomes a conflict situation.

[Speaker 2] (3:24:33 - 3:24:57)

As you say, see if you can catch, that is to say, notice the voice in the head. Perhaps I'm on page 64, everybody. Second paragraph.

Perhaps in the very moment it complains about something, recognize it for what it is. The voice of the ego. And then later you say, the moment you become aware of the ego in you, this is mid paragraph, it's strictly speaking no longer the ego, but just an old conditioned mind pattern.

[Speaker 1] (3:24:58 - 3:25:17)

Yes, because ego means you're not aware of it. So ego means unconsciousness. So a good thing that people can ask themselves when they become aware of this complaining voice in the head or the verbalized complaining voice, is this meant to bring about change in the situation?

And if they look at it clearly, often they will say no.

[Speaker 2] (3:25:18 - 3:25:22)

No, it's just hearing myself complain. Yes. Because it keeps fueling my sense of righteousness.

[Speaker 1] (3:25:23 - 3:25:32)

Yes. And rightness. And what the complaining voice also loves is to get confirmation from somebody else that yes, you're right to complain.

So then two people join.

[Speaker 2] (3:25:32 - 3:25:33)

Oh, yeah.

[Speaker 1] (3:25:33 - 3:25:36)

And then you just fuel it on and on and on and on.

[Speaker 2] (3:25:36 - 3:25:36)

I love it.

[Speaker 1] (3:25:37 - 3:25:37)

That's right.

[Speaker 2] (3:25:37 - 3:25:42)

Doris is Skyping us from outside of London, England. Doris, what's your question? Hello.

[Speaker 4] (3:25:43 - 3:26:14)

Hi, Oprah. Hi, Eckhart. What an amazing day or evening.

The book resonated very deeply within me, I must say. And reading on page 62, the first paragraph, resentment is the emotion that goes with complaining. It started a question within me and I thought like, but where do hurt feelings belong to?

Is this something that my ego tells me to feel or where do they come from, Eckhart?

[Speaker 1] (3:26:15 - 3:26:23)

Can you give a situation, an actual situation? It's always easier to talk about this when you can look at an actual situation where, for example, you experience.

[Speaker 4] (3:26:23 - 3:26:45)

Hurt feelings can have, most of the time, there's some outside. Either way, somebody is telling you something that hurts you personally. But what about sadness?

You lose a person or hurt feelings come from many different sources. Where do they come from? How do they relate to the ego?

[Speaker 1] (3:26:45 - 3:27:23)

Thank you. OK. So often it happens that, let's say, somebody criticizes you and you feel hurt because perhaps you were attached to what you were doing and you feel hurt.

Now, what is it in you that feels hurt? And yes, it is the ego that feels hurt. And so when that happens, all you do is, first of all, you can't say, oh, I shouldn't be feeling hurt and I shouldn't have an ego.

It doesn't work. You simply accept that this is what you are feeling right now and you recognize what it is in you that is producing.

[Speaker 4] (3:27:23 - 3:27:25)

Ah, OK, just take it in.

[Speaker 1] (3:27:25 - 3:28:11)

It's a mental image of yourself that has become hurt because most people think of themselves as good people. And if somebody says you're no good, immediately something feeds. And many people get extremely angry.

They're not only hurt. For many people, that immediately turns into anger. And so the ego wants to immediately defend itself, even driving in traffic.

Often, let's say you're driving and another driver suddenly calls you idiot. That hurts. On one level, it hurts.

It hurts the ego. And usually, immediately, the ego goes into self-repair mode, as I call it, and will shout something back in order to repair itself. But...

[Speaker 2] (3:28:12 - 3:28:22)

I'm laughing at you because, I mean, I'm thinking, you know, if somebody calls me an idiot. Somebody gave me the finger once and I was like, gee, that gave me the finger.

[Speaker 1] (3:28:23 - 3:28:30)

But I don't think, I don't remember being hurt about it. I was so stunned by it. But, but, but yeah.

Many people would be hurt.

[Speaker 2] (3:28:30 - 3:28:30)

Yeah.

[Speaker 1] (3:28:31 - 3:28:42)

But you were not because you were... I thought, what a bad day he's having. Yes, you were in touch with a deeper level of yourself where nothing is hurt.

Yeah. Where you can't be hurt on that level.

[Speaker 2] (3:28:42 - 3:28:52)

When I used to take taxis all the time, when I'd have a taxi driver in a really bad mood, the worse he, if he was in a horrible mood, I would tip him double extra so that he'd be nicer for the next person.

[Speaker 1] (3:28:53 - 3:28:54)

Really.

[Speaker 14] (3:28:54 - 3:28:55)

That's a good one.

[Speaker 1] (3:28:56 - 3:29:41)

There's a story about an official in Japan, a high government official, went to see a Zen master and he asked the Zen master, can you explain to me what the self is? Self really means ego because they talk about the self in Buddhism. Can you explain to me what the self is?

And the Zen master said, what a stupid question is that? Why are you asking such stupid questions? And immediately the government official said, how dare you talk to me like that?

Don't you know who I am? And the master said, that's the ego. That's the ego.

All right. Got it, got it. Now this, this person got hurt, but in him, he immediately, the hurt turned into anger.

[Speaker 2] (3:29:41 - 3:29:44)

So anytime you have hurt feelings, that is your ego?

[Speaker 1] (3:29:44 - 3:29:44)

Yes.

[Speaker 2] (3:29:45 - 3:30:19)

Okay. Now you say here also, Doris, on page 65, he says, a long standing resentment is called a grievance. To carry a grievance is to be in a permanent state of against.

And that is why grievances constitute a significant part of many people's ego. Collective grievances can survive for centuries in the psyche of a nation, we know that, or tribe, and fuel a never ending cycle of violence. And so I guess all of us need to ask, what are the grievances that we allow ourselves to carry?

[Speaker 1] (3:30:19 - 3:30:19)

Yeah.

[Speaker 2] (3:30:20 - 3:30:21)

Family grievances.

[Speaker 1] (3:30:21 - 3:30:22)

Families.

[Speaker 2] (3:30:22 - 3:30:26)

That carry on and you don't even, you forget why you're carrying the grievance.

[Speaker 1] (3:30:26 - 3:30:35)

Yes. Personal grievances, family grievances, grievances between tribes, religious groups, nations, and so on, dreadful.

[Speaker 2] (3:30:35 - 3:30:38)

And so are you saying no grievance has a justification?

[Speaker 1] (3:30:38 - 3:30:53)

That all grievances are based in the, as the core of the ego? It's an essential part of the ego to hold grievances. The ego keeps itself alive.

That's one of the ways in which the ego keeps itself alive.

[Speaker 2] (3:30:53 - 3:31:24)

You also say on page 66 here, Doris, don't try to let go of the grievance. Trying to let go to forgive does not work. Forgiveness happens naturally when you see that it has no purpose other than to strengthen a false sense of yourself.

Forgiveness happens when you realize that being resentful is only to build up your ego. But that resentment is only helping you carry around this false sense of who you are. I got that.

[Speaker 4] (3:31:24 - 3:31:29)

I got that. You got that Doris? Yes, I got it too.

Yes. Thank you very much.

[Speaker 2] (3:31:30 - 3:31:34)

You got it too. Good. All the way in London.

Thank you very much. Thank you.

[Speaker 23] (3:31:34 - 3:31:34)

Thank you.

[Speaker 2] (3:31:34 - 3:31:41)

All the way over here. Thank you. We have Tim, a retired Air Force officer who lives in

Sicily on the line.

Hi, Tim. Your question?

[Speaker 23] (3:31:43 - 3:31:44)

Hello, Oprah. How you doing?

[Speaker 2] (3:31:44 - 3:31:46)

Good. Good to talk to you.

[Speaker 23] (3:31:46 - 3:32:55)

Hey, good to talk to you. Thank you for this opportunity. It's a real honor to be talking to you and Eckhart.

Okay. Your question. I want to put this in context first.

I'm jumping ahead to page 74, where Eckhart mentioned that sometimes you need to protect yourself against the deeply unconscious. So in that context, my question is, in the case of war, if I protect myself and others via violence, I seem to be part of the insanity that he talks about. But to surrender our lives to any unconscious mass of people seems to push us closer to extinction.

And I guess my question is, are my defensive actions bringing humankind closer to or further away from a collective enlightenment? And then as a follow-up, I would just ask, is it possible, personally, can I fight a war and stay in the present, keep that space between my ego and my true self? Ooh, those are brilliant questions.

[Speaker 2] (3:32:56 - 3:32:56)

Thoughtful.

[Speaker 1] (3:32:56 - 3:32:57)

Yes.

[Speaker 2] (3:32:57 - 3:33:00)

Thank you so much. Thank you. Thanks, Tim.

Thank you.

[Speaker 1] (3:33:01 - 3:35:36)

I have personally known people and read accounts of people who actually experienced an awakening in the midst of the turmoil of a war situation, when death was imminent,

could happen at any second, and something within them suddenly disidentified. The ego broke down in the midst of the suffering generated by that situation. The ego collapsed.

As it also has happened to people even in concentration camps and prison camps. I regularly get letters from people in prison who tell me that they have suddenly become free. They're still in prison, but they consider themselves free.

So we are talking a bit, perhaps here, not only about war, but any kind of situation that usually would be described as extremely negative and unconscious. And is it possible to awaken there? Yes, it happens.

I'd say that every human being has a spiritual teacher. For most humans, their spiritual teacher is their suffering. And a war situation is an extreme form of suffering.

And ultimately, whatever happens here will lead us to awakening. Even something that looks on the surface very negative, like a war situation. Eventually, even that will lead us into an awakening.

And it's already happening. So yes, it is possible in the midst of war to suddenly awaken. What will happen then, I cannot foretell.

It depends on whatever the situation is. It is also true to say that once you have awakened, it is very unlikely that you will still become part of violence. I'm not saying it could not happen.

Nothing can be said categorically. But you no longer resonate with violence. Now, so that if war will no longer happen, when a certain number of people have, I don't know what the critical mass is, a certain number of people have entered the awakened state, so they no longer generate the unconsciousness, the negativity that produces war.

That's perhaps... That's where we're evolving to.

[Speaker 2] (3:35:36 - 3:35:37)

We are evolving to that.

[Speaker 1] (3:35:37 - 3:36:23)

We haven't done so good in the 20th century, nor 21st. No, the 20th century was dreadful. The most dreadful, almost as if the ego had reached a climax there, the madness of it.

And we can see a lot of that still flowing now into the 21st century also. But at the same time, something is happening in this century that is quite unprecedented. Well, it started in the later part of the last century.

This awakening is quite unprecedented. Well, if you look, for example, at previous war situations, there was very little... Challenges to it.

Yes. It was never challenged by the people. That's right.

[Speaker 2] (3:36:24 - 3:36:44)

And now this is very different. Right. You actually say in chapter four, you talk about how the hippie movement in the United States brought about a shift in consciousness.

The movement itself started to fall apart, but the hippies actually brought a challenge to the status quo as we knew it. The hippies said...

[Speaker 1] (3:36:44 - 3:36:55)

Yes, they also... It was a disidentification from the collective image. Right.

Which until that point, people had very strongly identified with the collective.

[Speaker 2] (3:36:55 - 3:37:19)

Behaved a certain way, did things as they were told, obeyed the status quo. Yes. All right.

You say ego takes everything personally. Back to what Doris was saying earlier. Ego takes everything personally.

Emotion arises, defensiveness, perhaps even aggression. Are you defending the truth? No, the truth in any case needs no defense.

[Speaker 1] (3:37:19 - 3:37:57)

Yeah. So when people argue, usually an argument, often arguments turn into violence. If people are very unconscious, and many of you still are, arguments turn into violence.

So when people argue about something, usually what happens is they are so identified with their opinion... Of being right. Yes, being right, their mental position, that any questioning of their mental position, of their opinion, or their viewpoint, is regarded as an attack on them.

Yeah. And this is how the ego gets confused with who you are.

[Speaker 2] (3:37:57 - 3:39:01)

I will tell you a funny story. I was reading this book, and Stedman and I were at dinner, just the two of us, talking about what are the most important questions in life. And I said, I believe one of the most important questions in life is just to know to believe whether

the universe is compassionate or not compassionate.

And he said, well, I disagree with you. I think the most important thing is whether or not you know how to work on your strengths. And I go, well, that's ridiculous, because the most important thing is do you believe that the universe is compassionate or not?

And so we're arguing about whether or not the universe is compassionate or not compassionate. And he didn't agree with my view. And I said, well, you know, I know I'm right.

I ended up clearing the table, leaving the table, and going upstairs, because I don't want to have the conversation anymore. And, you know, a half an hour passes. He comes up and he says, okay, you're right.

You're right. And I go, never mind. I don't need to be right.

I don't need to be right. Um, and then I realized that, yes, that is exactly what happened.

[Speaker 1] (3:39:01 - 3:39:14)

My ego is arguing because it is defending its right to be right. Yes. Yeah.

Identification with a mental position, with a concept in the head. Yes. Can happen so easily.

[Speaker 2] (3:39:14 - 3:39:43)

Right. And we're talking about compassionate issues. Yes.

Or non-compassionate issues. Yes. Well, my friend, Kadada Jones, who I was at her father's 75th birthday party the other night.

Quincy Jones turned 75, everybody. And Kadada was there, his daughter. And we started talking about A New Earth.

And she had so many questions that I said, Kadada, why don't you just Skype us on Monday? And here you are. Hello, Kadada.

[Speaker 20] (3:39:44 - 3:40:12)

Hi, Akard. Hi, Oprah. How are you?

Hi. And your question? Okay.

My question is, this book hits me really, really deep in my heart. And I know it to be the truth. But I have such resistance.

And I feel like if everything in form is an illusion, it feels really disenchanting. And I'm at

a point in my life where I have goals. I'm excited about my career.

I want to have kids. I want to meet a great partner. And if it's all illusion, where's the fun?

[Speaker 1] (3:40:15 - 3:41:31)

Is that my ego? You are not meant to believe that all is illusion. For at a stage in your life where you can simply enjoy the play of form.

Eventually, you will come to a point, as every human does, where the forms in your life are no longer completely satisfying. They leave a certain emptiness. They leave a frustration.

But you haven't reached that point yet. That's fine. In the meantime, you enjoy your life.

Be as present as you can. Which means don't project yourself continuously into some future moment that promises more and greater fulfillment. But if that happens, and if you can't help it, that's fine too.

But why not enjoy this moment as it is? Really, that's all you can do. This is not to take the joy out of life.

It's to really deepen the way in which you live, rather than living on the surface of things and expecting fulfillment through relatively superficial things. Going deeper to a place where true joy resides.

[Speaker 2] (3:41:32 - 3:41:45)

WINFREY I know. I think that's a good question, though, that you raise, Kodada. Especially, I've heard this from a lot of people your age who say, so now where's ambition?

Ambition is ambition my ego? KODADA Good question.

[Speaker 20] (3:41:46 - 3:42:03)

WINFREY You want to hit career strides. You want to see things happen. You're excited to meet somebody.

You're going to have a baby that you're going to be madly in love with. And then I hear Eckhart's voice, and I have to remember my ego, remember that it's form. And it just kind of makes me feel a little unexcited.

But I guess it's about being in the moment.

[Speaker 1] (3:42:04 - 3:43:09)

KODADA No, there comes a point when you can see the truth of this very clearly in your own life. Until you can see the truth of it very clearly in your own life, in your own life, the book remains on the conceptual level. And so I wouldn't say that there's anything in the book that you should believe in.

If the book works for you, the truth of it is immediately recognized, like in Bill, who we talked to earlier. The truth of it is immediately recognized. And there's a sense of, ah, yes.

But at 20, I would not have understood the truth in this book. I had ambitions. I wanted to become a great professor.

I wanted to be seen as to be successful. I wanted to show to the world that I can make it. So I was working hard.

If at that point I had read this book, I would have said the same as you. I don't want this right now. I don't need this.

The book really, as long as you feel that you don't really need it, it's fine. You should carry on with what you're doing.

[Speaker 2] (3:43:09 - 3:43:10)

I don't even hear her saying she doesn't need it.

[Speaker 20] (3:43:10 - 3:43:41)

I totally need it. I totally know that this book is real and true. And I'm actually turning 34 in a week.

So it's really, really, really important for me to figure out how to integrate consciousness into this next chapter. I want to approach it in a very conscious way. But there's still probably a little part of me, a lot of part of me that's gripping on to the form.

I live in Los Angeles. I'm in a business where form is at the forefront. It's kind of a hard balance.

I'm just wondering how do you reap the fruits and not identify to the form?

[Speaker 1] (3:43:42 - 3:44:18)

Yes, forms. You can enjoy the forms. And you can really only truly enjoy the forms if you are not completely identified with the forms.

Good. Because if you are completely identified with the forms, there's always an element of fear that the form might leave you, the situation that you have, whatever the form might leave you, or it will suddenly, the form will no longer be satisfying. So the

attachment to the form doesn't really mean that you enjoy it.

The attachment to the form produces negativity and produces fear around it, around your life situation.

[Speaker 2] (3:44:18 - 3:44:31)

It's doing, Kadada, what I said, I think, on an earlier class. It's like, especially in Los Angeles, you know, great fun city, City of the Angels there. It's like being able to be in the world but not of it.

[Speaker 1] (3:44:32 - 3:44:33)

Yes, yes.

[Speaker 2] (3:44:33 - 3:44:35)

To be in the world but not of it.

[Speaker 1] (3:44:35 - 3:45:05)

Yes, and a lot of that, the attachment is less likely to be there. The more present you are with any life experience, the more present you are in the moment, then you are not attached. The attachment needs future, needs more looks to the future, either as a threat or hope.

So be as present as you can in every situation in your life, in every moment in your life.

[Speaker 2] (3:45:05 - 3:45:18)

And what you were talking about, I think, in one of the future chapters about being able to be present with your children instead of just sort of going through the motions with your children, being present with your children. Hey, Kadada, great to see you on Skype.

[Speaker 20] (3:45:18 - 3:45:19)

Thank you for having me.

[Speaker 2] (3:45:20 - 3:45:31)

Okay, let's go to our study group who's watching our webcast at Borders on Michigan Avenue in Chicago. Hi, everybody. I hear Jamie is there and has a question.

[Speaker 12] (3:45:32 - 3:45:48)

Yes, hi, Oprah. Hi, Eckhart. My name is Jamie.

My question is on page 83, you mentioned how fame especially is such a downfall for the

ego. And I'm just wondering, Oprah, how you manage to keep everything so grounded?

[Speaker 1] (3:45:49 - 3:45:52)

I've been meaning to ask you that, too. Really?

[Speaker 2] (3:45:54 - 3:46:28)

Oh, thanks for bringing that up, Jamie. How do I manage to keep everything so grounded? I can think, I believe that I'm not attached to the fame.

I don't know that to be true since I have been, quote, famous for most of my adult life. But I believe that I really am, that what I do comes from such a, you know, I consider myself blessed. And I'm blessed because I have acquired fame and attention and money by being myself.

[Speaker 1] (3:46:28 - 3:46:31)

That's it. You don't play roles.

[Speaker 2] (3:46:31 - 3:46:34)

Yeah, it's not, I don't have to be anybody other than myself.

[Speaker 1] (3:46:34 - 3:47:01)

And so. And that's very rare on television. Almost everybody's playing a role.

Right. And your success is due to the fact that you are yourself. Right.

You're the same person outside television as you are here in the studio. So, and really, that can apply to anybody. The more you are truly yourself and not playing roles, the more powerful you are.

The ego tells you you need to play some role. But your true power lies in not playing a role.

[Speaker 2] (3:47:01 - 3:48:22)

I will say this, when I first started television, I was a news reporter and never was satisfied. I always felt that I was exploiting people. My whole day was based around finding the worst story possible to report.

And also, I was an anchor woman. And something would happen, Jamie, when the light would come on, like on this camera, there's a little red light on. And all of a sudden, I'd be like talking like I am now.

And the light would come on and I would suddenly go into my newswoman anchor voice

and play the role of the newswoman anchor person that I thought I was supposed to be. And one night, I was reading some copy that I hadn't pre-read and I was naming a lot of countries and Canada was on the list and I called Canada Kanata. And I started cracking myself up that I said, did I just call Canada Kanata?

And that was the breakthrough moment for me on television. That was the breakthrough moment where I was able for just a few seconds break through the wall of my facade as an anchor woman who knows all of the different countries and in Kanata. And that moment was such a funny moment for me, I couldn't stop laughing and started the process of me being able to be myself on the air, that first little glimpse of it.

So did you have a question for Eckhart?

[Speaker 12] (3:48:24 - 3:48:48)

With all this webcast and being on Oprah, obviously you've come into incredible fame and I didn't ask you the question because this has been what you've been preaching since you wrote The Power of Now. But do you anticipate, are you just completely self-actualized? You don't expect this to be a problem or how do you expect fame to come in and to play for you at all now?

[Speaker 2] (3:48:48 - 3:50:13)

Yeah, no, this is so funny. Amy Gross, who's the editor of O Magazine, who's also a pretty centered person, we were talking about, Eckhart did an article for us from a conversation that we had earlier in O Magazine and on my issue. And so we were talking about Eckhart coming for the first session a couple of weeks ago.

She says, won't we all be surprised if Eckhart comes in in a fur hat and three pounds of bling wearing sunglasses with an entourage? If Eckhart walks in and go, yo, what's up? No, I don't think it's affected him because this is so funny.

When I first called Eckhart months ago, months and months, I don't even know how long ago it was, to tell Eckhart that I was going to be choosing a new earth as our book club selection. I think it's our 61st selection or whatever. Uh, he was very, he was so calm about it.

Later, one of the producers says, well, did you call him? Did you call him? And I said, yeah, I called him.

And he said, well, was he excited? And I said, I think for him, that was excitement. As I said, I'm choosing a book.

He goes, yes, very good. So anyway, I don't think it's gone to his head yet. And I, and listen, so far, no bling.

[Speaker 1] (3:50:14 - 3:50:17)

When it, when it happens, then you'll know the ego has come back.

[Speaker 2] (3:50:17 - 3:50:18)

Let me know.

[Speaker 1] (3:50:18 - 3:50:20)

I won't know it.

[Speaker 2] (3:50:20 - 3:51:03)

If it's when Eckhart comes in wearing two earrings, I'll let you know. Okay. Let's see.

Thank you so much, Jamie and all the group from Borders. Thank you for being there every week. Yay Borders, Michigan Avenue.

Let's see some of the email questions you've been sending during our class on our computer screen here. This is Melissa from Crab Orchard. Thank you.

West Virginia. She says she's being awakened with worry. My sister's addicted to drugs.

She's been through rehab to no avail. Every day we worry about her. We fear she may die if she continues.

My question is this. How can we live awakened with this major, major distraction in our lives? That's good.

[Speaker 1] (3:51:04 - 3:53:58)

Well, the first thing you need to take responsibility for your own life and your own state of consciousness rather than thinking your primary responsibility is your sister's life and your sister's state of consciousness. That's not the case. You have to start with yourself.

Change can only begin with yourself. So are you taking responsibility for your own state of consciousness rather than believing unconsciously that of course you're worried and there's nothing else you can do? You have to look at what you call the worry in yourself, the continuous mind activity that dwells on negativity.

See if you can enter that state of acceptance or presence and just be with yourself. I recommend to get out of the mind, go into the body several times a day and connect with the feeling of aliveness within. For yourself.

So that the worry, the worry pretends, worry is part of the ego. It's the compulsion to think and it serves no purpose because it doesn't get you anywhere. It's similar to the

complaining.

It has no useful purpose. It doesn't bring about change in any situation. No matter how much you worry, it's never the worry that brings about any change in the situation.

The mind may tell you, you need to worry because it has some purpose. It doesn't. So the essential thing is that you get out of that unconscious habit of continuous worrying.

So find a little bit of peace in yourself first to start with and it may be more than a little bit of peace but start with a little. Is there any peace in you underneath this continuous mental noise that we call worry? Is there anything else in you?

And you have to find that you can only be of true service to your sister. You can only truly be an agent for change in this world if something has changed in your state of consciousness. Otherwise you contribute to the turmoil.

So find through meditating, through bringing awareness to the present moment as much as possible, through bringing awareness into the inner body as much as possible, get out of the mind and enter presence and realize the mind may tell you, you're not helping your sister. This is the beginning where you may be able to truly be of help to somebody else.

[Speaker 2] (3:53:59 - 3:54:01)

Because the only thing you can do is really help yourself.

[Speaker 1] (3:54:01 - 3:54:01)

Yes.

[Speaker 2] (3:54:02 - 3:54:02)

That's right.

[Speaker 1] (3:54:02 - 3:54:02)

Yes.

[Speaker 2] (3:54:03 - 3:54:10)

But the mind tells you, I have to save my sister. Yes and that's the... And what you're saying is that is not necessarily true.

[Speaker 1] (3:54:10 - 3:55:22)

No, ultimately your sister is also responsible. It doesn't mean that one human being cannot help another but what is essential when we ask whether you can be of help or not

to another human being is there something in you that can bring about change in the consciousness of another human being. Unless some change has happened inside you, it can't happen.

And what this may talk more generally about worry is this is the problem for many, many people. They wake up in the middle of the night worrying. During the day they go about worrying about this or that.

What does it mean to worry? What does it mean? It means there is unconscious mind movement projecting itself usually into the future and you see how dreadful the future is going to be.

What's going to happen? You see outcomes that are negative. Many things of course are never going to happen but worry pretends to be necessary.

You have to see very clearly... Worry pretends to be necessary.

[Speaker 2] (3:55:22 - 3:55:23)

Oh, I got that.

[Speaker 1] (3:55:23 - 3:55:26)

You have to see that it serves no useful purpose.

[Speaker 2] (3:55:26 - 3:55:30)

Yeah, worry pretends to be necessary but serves no useful purpose.

[Speaker 1] (3:55:31 - 3:55:39)

And so once you see that it serves no useful purpose you can sometimes be maybe able to step out of that and see oh and then become present.

[Speaker 2] (3:55:39 - 3:55:56)

Yeah, you can become present if you can step out of the worry for a moment you can become present enough to say what can I do now? How can I be now in this moment? For myself, for my sister, for whatever it is you need.

[Speaker 1] (3:55:56 - 3:56:49)

Yes, and the greatest gift you can give to somebody especially somebody who is suffering like your sister when you are with them what is your state of consciousness? Are you able to bring presence when you connect with your sister or any other human being that you want to help? Can you be present with them?

Can you give them space to be? That's the healing. You can be an agent for healing of another not in the sense that I am going to heal you not believing that would be ego gain.

I'm going to heal you. No, simply be there as a conscious space of presence not wanting to do anything just being there as a conscious presence with another person. That's very hard for people.

Yes. I understand it's very hard. And that's why we call it the shift.

The shift.

[Speaker 2] (3:56:50 - 3:57:17)

And I recognize how hard it is. I'm reading this book now from a guest who's coming on the show called Beautiful Boy. You might have heard of it.

It's the story of the father. The father and the son both wrote a book together. It's going to be on the Oprah show later.

And his son was an addict for many years and very difficult for parents, especially. And as in this case, Melissa, a sister to a drug addict to stand by and watch somebody daily attempt to kill themselves through drugs.

[Speaker 1] (3:57:17 - 3:57:24)

Yes, yes. Okay. So and but acceptance is also an important part of that.

It's at the moment you need to accept.

[Speaker 2] (3:57:24 - 3:57:25)

Stop resisting it.

[Speaker 1] (3:57:25 - 3:57:28)

Yes, not bringing the resistance always into the relationship.

[Speaker 2] (3:57:29 - 3:57:32)

Because whatever you fight, you strengthen and what you resist persists.

[Speaker 1] (3:57:33 - 3:57:33)

Yes.

[Speaker 2] (3:57:33 - 3:57:35)

That's at the top of page 75.

[Speaker 1] (3:57:36 - 3:57:36)

Yes.

[Speaker 2] (3:57:36 - 3:57:40)

Whatever you fight, you strengthen and what you resist persists.

[Speaker 1] (3:57:40 - 3:58:02)

Why is that? Because that's how the by opposing you bring this world. Works in terms of polarities.

So if you strengthen one polarity, you immediately strengthen the other. That's physics. Yes, exactly the same physics.

Okay.

[Speaker 2] (3:58:03 - 3:58:28)

You say, because these days you frequently hear the expression, the war against this or that. And whenever you hear that, you know that it's condemned to failure. There's a war against drugs.

It's crime, the war against terrorism, against cancer, against poverty and so on. And despite the war against all of these things, everything, every one of those things is bigger than ever. That's right.

That's right. Because what you fight, you strengthen and what you resist persists. Yes.

[Speaker 1] (3:58:28 - 3:58:48)

And then the implication, of course, is there is another way of dealing with things, with situations. And that is to make peace with it. Make peace with it.

And then action, take action. The action then comes out of a different state of consciousness. The action comes out of presence.

Presence. It's no longer reaction.

[Speaker 2] (3:58:49 - 3:58:53)

Yeah, it comes out of presence and not out of you being defensive about it.

[Speaker 1] (3:58:53 - 3:59:00)

That's right. I got it. And the action is much more powerful and effective when it's not defensive and not negative.

[Speaker 2] (3:59:00 - 3:59:09)

We have Dana from Monrovia, Liberia on the phone. Hello? Hello, Opa.

[Speaker 5] (3:59:09 - 3:59:10)

Hello, Eckhart.

[Speaker 2] (3:59:10 - 3:59:16)

Hello. Hi, it's Donna. Hi, Donna.

How are you? Oh, we're happy to talk to Monrovia.

[Speaker 5] (3:59:16 - 3:59:19)

Hello. Oh, thank you.

[Speaker 2] (3:59:21 - 3:59:25)

Your question. Can I go ahead? Yeah, go ahead.

My question, thank you.

[Speaker 18] (3:59:25 - 3:59:30)

My question has to do with non-reaction in relationships.

[Speaker 5] (3:59:32 - 3:59:44)

Would it be the same to say that the opposite of love is not hate but rather indifference, considering if one makes that situation not a personal one?

[Speaker 1] (3:59:47 - 3:59:51)

Okay, that's your question. Yes, I don't fully understand the question.

[Speaker 2] (3:59:53 - 3:59:58)

Don't leave, Donna. Reading. Go ahead.

[Speaker 5] (3:59:59 - 4:00:10)

Concerning non-reaction. Would it be the same to say that the opposite of love is not hate but rather indifference?

[Speaker 1] (4:00:12 - 4:00:15)

Now, do you mean that non-reaction is indifference?

[Speaker 5] (4:00:18 - 4:00:26)

Correct. That's what I'm asking. Particularly if one doesn't take it in a negative context.

[Speaker 1] (4:00:26 - 4:00:28)

Okay. I'm not sure which I'll do.

[Speaker 6] (4:00:28 - 4:00:31)

Meaning not letting negative consume one person.

[Speaker 1] (4:00:31 - 4:02:36)

Okay. Well, non-reaction means that you recognize when another human being displays some form of ego behavior, wants to be right or wants you to be wrong or accuses you of this or that, whatever. Many kinds.

The ego manifests in many different ways. You recognize that that is its ego and you don't react to it, which means you don't confuse this behavior with who that human being is. It means you allow the ego to be there without fighting that behavior.

For example, it happened some years ago, it's an interesting example. I had a plumber come in to do some repair at my place. He was extremely aggressive and rude.

The plumber? The plumber. And I treated him as if he were a noble guest, very polite and explained what needs to be done because I recognized that perhaps he had been trapped in this pattern for years.

Maybe it started with childhood when everybody around him was rude to him. So there was a deep-seated pattern of rudeness and unpleasant behavior and of regarding other people as enemies. And I didn't react because I recognized that as a dysfunction in him.

It wasn't him at all. So I simply accepted his behavior and pointed out this needs to be done. After 20 minutes, he was changed completely.

He was suddenly said, thank you. For the first time, perhaps. Somebody was nice to him.

Somebody was nice because everybody else reacted to him in the same way that he acted. He got the reaction. And this is how most human beings encounter their daily reality.

It's a cab driver situation. Yes. And for most people, their daily reality is really a

reflection of their own in a predominant inner state.

[Speaker 2] (4:02:37 - 4:02:54)

And so the enlightened part of ourselves after reading this book, being awakened, we realize what you're saying here in chapter three called the ego. You should be able to recognize the ego not only in yourself, but see it in other people.

[Speaker 1] (4:02:54 - 4:02:54)

Other people.

[Speaker 2] (4:02:55 - 4:03:02)

So when you see that kind of reaction from someone, you realize it's their ego. It's not them.

[Speaker 1] (4:03:02 - 4:03:08)

That's right. So one could almost say it's like an illness. It's like a mental...

[Speaker 2] (4:03:08 - 4:03:14)

So the presence in you then gets to respond to, relate to the presence in them.

[Speaker 1] (4:03:15 - 4:03:25)

Yes. You got to be really highly evolved to do that. It's not indifference, by the way.

This is not indifference. You're not indifferent. That's compassionate.

Compassion.

[Speaker 2] (4:03:25 - 4:03:25)

Yeah.

[Speaker 1] (4:03:25 - 4:03:26)

Yes.

[Speaker 2] (4:03:26 - 4:03:26)

Understood.

[Speaker 1] (4:03:28 - 4:03:29)

In fact...

[Speaker 2] (4:03:29 - 4:03:31)

Yes. Thank you for that clarity.

[Speaker 1] (4:03:31 - 4:03:33)

Thank you. Okay. Thank you.

[Speaker 2] (4:03:33 - 4:03:33)

Thank you, Donna.

[Speaker 1] (4:03:33 - 4:03:38)

Now, the question is, you say you need to be highly evolved.

[Speaker 2] (4:03:39 - 4:03:42)

Well... Because most people just react.

[Speaker 1] (4:03:42 - 4:04:13)

It is true to say that at first, the reaction is so automatic when somebody behaves unconsciously to react in the same way. It's very automatic. Now, as people begin to become more aware of their egos, usually after it's happened, they become aware that they reacted in the old ego way.

After the event. Then, after a while, in the middle of reacting to somebody's ego, you suddenly become aware that that's what you're doing.

[Speaker 2] (4:04:13 - 4:05:21)

Somebody just told me this last night, and this happens a lot with the airlines, where, you know, my goodness, you can get from point A to point B on commercial airlines these days without losing your luggage or flights being canceled or sitting on the tarmac or whatever. And they were reading the book and in the midst of, you know, everything, you know, schedule for the flight. I'm sure this has happened to many of you.

Schedule for the flight. Everything's fine. You get there and there's no seat.

There's no seat. And people, other people didn't have their seats and people around them were just imploding. And this person said that they decided to remain calm, as my godson, as a matter of fact, and people all around them were going nuts.

And suddenly, out of nowhere, after about a half an hour, not out of nowhere, about a half an hour, the person behind the counter called the names and of all the names they called, they called his, who had been sitting there calm. Now, they didn't know him from

anybody else, but, you know, it eventually worked out. Not saying that it always works out, but he realized after reading the book that it makes no sense to get crazy.

[Speaker 1] (4:05:21 - 4:05:31)

Yes, it's not only that, but also it's true that things are much more likely to work out when you are in a harmonious state of consciousness and not in resistance.

[Speaker 2] (4:05:31 - 4:06:07)

Which brings us to page 77. Do you want peace or drama? Yes.

You say we all want peace. There's no one who doesn't want peace, yet there's something else in you that wants the drama, wants the conflict. And whenever you're moving in the drama, you can, as we all can, I think now, a little bit anyway, detach from the thought, see yourself having the thought, recognize that you, the you, the I of I am, is the awareness that you're having the thought.

When you can see all the drama, just detach a little bit, you've done what?

[Speaker 1] (4:06:07 - 4:06:25)

That's the vital thing, to see it in the midst of it, to suddenly become aware that this is an old pattern in you, an ego pattern in you. It may not even stop immediately, but at least there is a, suddenly there is a witnessing presence in the background.

[Speaker 2] (4:06:25 - 4:06:30)

That the ego wants to complain, the ego wants to be resentful, the ego wants drama.

[Speaker 1] (4:06:31 - 4:07:07)

Yes. And to see that in oneself, one could call it almost, there is in humans something that we could call the addiction to unhappiness. When you are unhappy for whatever reason, once you are trapped in that energy of unhappiness, you don't want to get out.

That's right. Because your ego loves it. So there is an addiction to the, you're actually on some level, you enjoy your unhappiness.

And when you can become aware of that, then suddenly you're stepping out.

[Speaker 2] (4:07:07 - 4:07:48)

So let's talk about the power of awareness. You talk about on page 78, a power comes into your life that is far greater than the ego, greater than the mind. All that is required to become free of the ego is to be aware of it.

Since awareness and ego are incompatible. This is page 78, first paragraph. Awareness is the power that is concealed within the present moment.

This is why we may also call it presence. And the ultimate purpose of human existence, which is to say, your purpose is to bring that power or that presence into this world. Yes.

That is why we're here.

[Speaker 1] (4:07:48 - 4:08:18)

Yes, that is the universal, the impulse, the universal impulse is the evolution of consciousness. That is the impulse behind the universe. The universe is moving towards the evolution of consciousness.

And we are one manifestation of the evolution of consciousness into this world. We're one. Yes, there are many others.

Right. Even a plant is a manifestation. Right.

[Speaker 2] (4:08:19 - 4:08:54)

But our ultimate purpose of human existence is to bring that presence, that awareness into the world and to become more aware in our daily lives. So that regardless of what you're doing in your form world, in your form life, that you recognize, as you say on page 79, can I sense my essential beingness, the I am in the background of my life at all times? Yes.

To be more accurate, can I sense the I am that I am at this moment?

[Speaker 1] (4:08:55 - 4:09:35)

Yes. And an easy step towards that is the inner acceptance of this moment as it is without wanting it to be different or rejecting it or resisting it. If you can accept, if you can see that the primary thing in your life is the present moment, there is never anything else.

Yes. It's always now. So you must see if you can have a good relationship with the now because if you don't have a good relationship with the now, you don't have a good relationship with life because life is now.

Yes. So accepting this moment as it is can connect you with that dimension of depth in yourself.

[Speaker 2] (4:09:35 - 4:09:40)

And that is how we begin to quieten or quiet the ego.

[Speaker 1] (4:09:40 - 4:10:06)

Yes. Is by being more fully present now. That's the exit out of the ego.

The now. Yeah. The now is the hidden exit because the ego doesn't want you to know that there is an exit and it's called now.

Exit is the door out of the ego. The now is the door. The exit.

Yes. The now is the exit door. Out of the ego.

Okay.

[Speaker 2] (4:10:06 - 4:10:38)

And so whenever you find yourself complaining, whenever you find yourself, as we said last week, the need to feel superior, you feel superior or inferior to someone else, you know that it's your ego. Whenever you recognize that this is my ego and can bring yourself to the present moment to what is going on now and can see yourself doing it. Yeah.

That is awakening. Yes. Okay.

Ginger is a singer, songwriter living in Berlin and is calling us via Skype. Hello.

[Speaker 10] (4:10:39 - 4:10:40)

Hi.

[Speaker 2] (4:10:40 - 4:10:42)

Berlin, Germany. Hello. Hello.

[Speaker 10] (4:10:42 - 4:10:44)

Hello. Schöne Grüße aus Berlin.

[Speaker 2] (4:10:47 - 4:10:48)

I guess that meant hello, right?

[Speaker 10] (4:10:50 - 4:10:51)

Yeah, exactly.

[Speaker 28] (4:10:51 - 4:10:51)

Okay.

[Speaker 10] (4:10:52 - 4:11:38)

Well, I feel like I am aware of the things that I do that are destructive and I can't seem to stop them anyway. I feel like I label things that are bad for me and then I resist them. Like eating fried food or drinking too much or relationships.

I resist them and I feel like it causes a source of anxiety and sometimes the huge decisions in my life come easily, but these little things, little decisions every day, they pile up and become a source of anxiety. So my question is, how can we get to this inspired action and effortless doing, not only when it comes to the big decisions, but when it comes to making healthy choices in our everyday lives?

[Speaker 2] (4:11:39 - 4:11:41)

Amen. Good question. Thank you, Ginger.

[Speaker 10] (4:11:42 - 4:11:43)

How did... Yeah, because...

[Speaker 2] (4:11:44 - 4:11:45)

Yeah, I was saying this to...

[Speaker 10] (4:11:45 - 4:11:47)

I know I'm doing it.

[Speaker 2] (4:11:47 - 4:12:08)

I just do it anyway. Yeah, I was saying... Yeah, why does it have to be a struggle just to do the right thing in terms of...

For me, it's food always. It's always about food. How can it become effortless?

Isn't that your question, Ginger? Yeah. And are you talking about...

For me, this would be about potato chips. What is this about for you?

[Speaker 10] (4:12:09 - 4:12:13)

For me, it's red wine, french fries. Okay.

[Speaker 2] (4:12:14 - 4:12:16)

A little red wine every now and then.

[Speaker 10] (4:12:16 - 4:12:17)

And a few other things, of course, too.

[Speaker 2] (4:12:17 - 4:12:19)

Yeah. Okay, go ahead.

[Speaker 1] (4:12:19 - 4:12:31)

So you mean when you eat french fries... And she knows that they're not so good for her. And then there's a voice in the head that says you shouldn't be eating them.

Nevertheless, you are eating them.

[Speaker 10] (4:12:32 - 4:12:34)

A tennis match is more like it.

[Speaker 1] (4:12:37 - 4:14:25)

A lot of eating... Overeating has a lot to do with the ego also. Because the ego lives in a constant state of not enough.

It always seeks something else to fill itself with. And usually it's experiences to identify with this or that. Things.

Things. But it's also the need for more, as I call it, that is built into the ego. Sometimes it can get transferred to the body.

And then you experience it as the desire to eat much more than the body really wants. It's to take in more. So really, to eat consciously really is the way out of it.

For example, I would suggest that when you eat your french fries... Make a meditation out of it and eat them consciously without having a secondary entity in your head that says you shouldn't be eating them. Eat them fully and consciously.

And at the same time, feel how your body feels while you eat them and after you've eaten them. Then you bring some presence into it. And you may realize, in some cases, that the body doesn't actually want to eat them.

It was the mind that wanted to eat the potato. So eat consciously. If you eat a sandwich, if you go to the fridge, sometimes people get up in the middle of the night, they open the door and you reach in and there's this need for...

The body doesn't eat it.

[Speaker 2] (4:14:25 - 4:14:26)

You're trying to feed something.

[Speaker 1] (4:14:27 - 4:14:29)

Feed something, yes. And so...

[Speaker 10] (4:14:29 - 4:14:38)

For me, it's also the anxiety that the resistance, not just for food but things that I label as bad for me, seem to cause a lot of anxiety.

[Speaker 2] (4:14:39 - 4:15:38)

What he's saying is stop resisting. Actually, after reading this book, I've been trying this lately, exactly what you said. And this is what you will find.

If you stop resisting it because the french fries are not bad, it's the thought in your head that has told you that the french fries are bad. And if you do what he is recommending, if you sit and you consciously make it a meditation, what you will find is you won't eat, you know, two bags of french fries unconsciously, that you will enjoy every single french fry. And in the enjoyment and the pleasure, if you stop when it's no longer pleasurable, you know, it's no longer pleasurable after three or four or five.

By the time you've eaten a whole bag of them, you don't even taste it anymore. So he's saying, make it a meditation. Be with it.

Feel it. Sense it. Allow your whole body to be with it.

Feel it. Sense it. And when you're done with the pleasure of it, let it go.

That is what you're saying.

[Speaker 1] (4:15:38 - 4:15:39)

Yes. Yes.

[Speaker 2] (4:15:39 - 4:15:40)

Thank you.

[Speaker 1] (4:15:40 - 4:15:40)

Thank you.

[Speaker 2] (4:15:40 - 4:15:47)

And that's what the red wine too. Yes. And other things as well, I suspect.

And other things as well.

[Speaker 1] (4:15:47 - 4:15:49)

When I was in... Be with it.

[Speaker 2] (4:15:49 - 4:15:49)

Be with it.

[Speaker 1] (4:15:50 - 4:16:23)

When I was in my twenties, as young people do, I would often get drunk. Nowadays, I still enjoy a glass of wine. Right.

I enjoy it very much. Yes. And I know after I've had one glass of wine, sometimes does my body want another glass of wine?

And usually I cannot drink more than one glass. It's very rare that I would drink two glasses of wine because that's exactly... The body says no more.

If you can sense your body, it will often tell you whether it's right or not to eat or drink.

[Speaker 2] (4:16:23 - 4:16:44)

Well, that's a very good point that you just made. I just had an epiphany because you don't become overweight or even drunk or intoxicated as long as you are acting consciously. It's when you become unconscious that you eat too much.

Unconscious that you drink too much. Unconscious is when you become obsessively indulgent.

[Speaker 1] (4:16:44 - 4:16:48)

Yes. With things. Yes.

All these addictions are unconscious. Are unconscious.

[Speaker 2] (4:16:48 - 4:16:55)

Ginger from Berlin. Love that green you're wearing, girl. That's fantastic.

Thank you. Thanks for joining us.

[Speaker 1] (4:16:55 - 4:16:58)

Enjoy your fries. Enjoy.

[Speaker 2] (4:16:58 - 4:17:34)

Yeah. I have a glass of wine. Consciously.

Page 78, everybody. Bottom paragraph. What is spiritual realization?

The belief that you are spirit. You say no. That is a thought.

A little closer to the truth than the thought that believes you are who your birth certificate says you are, but still a thought. So we're not spirit? I thought we were spirit.

What is that saying? That we are spiritual beings having a human experience?

[Speaker 1] (4:17:34 - 4:18:03)

Yes, that's very good. Yes, but we're not spirit. No.

That when we say we are spiritual beings having a human experience is not yet the realization that we are. It's the belief that we are. Oh, okay.

So there is a step that goes from the belief. Belief is still, it's a mental concept. It's a little closer, as I say, to believing that you are what your birth certificate says you are.

But it's not this realization. No thought that you have about yourself is realization.

[Speaker 2] (4:18:03 - 4:18:22)

Okay, well, this is another thing. You know, a lot of people are still very conflicted about this spirituality and their religion. And what I hear you saying, feel you saying in this book is, is that this book isn't about believing.

This book is about what you come to know for yourself.

[Speaker 1] (4:18:22 - 4:18:23)

Yes.

[Speaker 2] (4:18:23 - 4:18:25)

Yeah, what you become to feel for yourself.

[Speaker 1] (4:18:25 - 4:18:26)

Yes.

[Speaker 2] (4:18:26 - 4:18:35)

And that what you're saying is that God, in the essence of all consciousness, isn't something to believe. God is.

[Speaker 1] (4:18:35 - 4:18:35)

Yes.

[Speaker 2] (4:18:36 - 4:18:51)

God is. And God is a feeling experience, not a believing experience. That's right.

And if that your religion is a believing experience, if God for you is still about a belief, then it's not truly God.

[Speaker 1] (4:18:51 - 4:18:51)

No.

[Speaker 2] (4:18:51 - 4:18:52)

That's what you're saying.

[Speaker 1] (4:18:52 - 4:19:38)

Yes. The best, at best, to believe is a transitional thing. That from there you go on to the realization that there is no separation between you and God, between you and the source of life, that you are one with the source.

And you cannot realize that through believing. It's not a belief. Not a thought.

Not a thought. It's a direct realization within yourself. And it's there in the gap between two thoughts.

That's right. And conceptually, you may not know anymore. You may not have an opinion of who you are anymore.

And yet, at a very deep level, there is a knowing that cannot be put into words.

[Speaker 2] (4:19:39 - 4:20:12)

So what is spiritual realization? The belief that you are spirit? No, that's a thought.

Closer to the truth than the thought that believes you are who you are, that your birth certificate says you are, but still a thought. Spiritual realization is to see clearly. On the bottom of page 78, everybody, spiritual realization is to see clearly that what I perceive, experience, think, or feel is ultimately not who I am.

That I cannot find myself in all those things that continuously pass away.

[Speaker 1] (4:20:13 - 4:20:49)

Yes, so you are the space for all those things. You are the consciousness, the awareness in which all those things, experiences, sense perceptions, thoughts, emotions, come, they appear. Jesus says, you are the light of the world.

That means you are the consciousness in which the world appears, is seen. And the consciousness itself has no form. It is formless and it has nothing to do with time.

It is the dimension of the timeless in yourself. Eternity is the religious term for it.

[Speaker 28] (4:20:50 - 4:20:50)

Okay.

[Speaker 1] (4:20:50 - 4:21:30)

For most religious people, when they use eternity, it's a very abstract concept. Right. Eternity, what do I do with that?

Or they believe it's continuous time that never ends. That would be extremely boring. If you were eternity and there's no end to time, it would become very boring.

I wouldn't want two things to go on forever in my life, to go on forever, ever, ever. But finding the timeless dimension is a very different thing in yourself. Timelessness is very different than eternity, as you're saying.

The true meaning of eternity is timelessness. Is timelessness. It's usually misinterpreted as meaning endless time.

[Speaker 2] (4:21:30 - 4:21:31)

On and on and on and on. I got that.

[Speaker 1] (4:21:31 - 4:21:58)

So there is in every human being, underneath all the stream of thinking and underneath the emotions, there is that dimension where timelessness or eternity dwells. And that is the essence of who you are. And that is consciousness itself.

And you can know it by realizing that you are the space for whatever happens in your life. Space of consciousness. Deep.

[Speaker 2] (4:21:59 - 4:22:14)

I must say that's pretty deep there, Eckhart. We're on page 80, everybody. One of my favorite quotes in the entire book, that actually I used in one of our ads in O Magazine, only the truth of who you are, if realized, will set you free.

[Speaker 1] (4:22:15 - 4:22:50)

Yes. Yes. Know who you are and you are free.

But to know who you are doesn't mean that suddenly you have an answer in your head.

There's a stillness. And in that stillness, when you accept that you don't know who you are, as I say somewhere in the book, when you completely accept that you've realized all the things that you thought you were is not really who you are.

And then you come to a point where you don't know who you are. And if you can fully accept that you don't know who you are, you're closer to who you are than you were ever before.

[Speaker 2] (4:22:50 - 4:23:12)

Once you realize and accept that all structures, page 81, forms are unstable, even the seemingly solid material ones, peace arises within you. This is because the recognition of the impermanence of all forms awakens you to the dimension of the formless within. That's what you're calling timelessness.

That which is beyond death. Jesus called it eternal life.

[Speaker 1] (4:23:13 - 4:23:13)

Eternal life.

[Speaker 2] (4:23:15 - 4:23:26)

So you believe what happens to us at death when the body dies? You don't have a belief. I don't give it any thought.

You don't? No. Well, did you ever think about it, Eckhart?

[Speaker 1] (4:23:29 - 4:24:49)

I know that the essence of who I am, which is the essence of who you are, is indestructible. I know that directly on a feeling level. And you can also know it even if you talk to a physicist.

He will tell you that energy never gets destroyed. It can only transform. So whatever it is that animates this physical form, at some point, whatever it is that animates this physical form is going to no longer animate this form.

And that is when you see a dead body. And when you see a dead body, you see, a year and a half ago, both my parents died within a space of a few months. And I saw very clearly, each time I saw my mother's body lying there.

A few months later, I saw my father's body lying in the coffin. And I realized the form was still there. But the essence of that being was not present.

So the essence of that being was never the form. It was gone. It was no longer there.

And then when that which animates the form... The essence of that being was never the form. The essence of that being inhabited the form.

[Speaker 2] (4:24:49 - 4:24:51)

Yes, because... And now it no longer inhabited the form.

[Speaker 1] (4:24:51 - 4:25:32)

So you could see there was only a shell there. Right. And that was such a clear realization.

Yeah, many people who've seen their loved ones in the casket see that. Yes. So that which was the life within that form, was always invisible.

All you could ever see was the form. Maybe you could sense the life within the form. But the life is always invisible.

And the life ultimately has no form itself. And so, you see, suddenly somebody dies. The essence is gone.

The life within the form is gone.

[Speaker 2] (4:25:33 - 4:26:13)

So what you're saying, again, on page 79, is to be able to be in form and be able to sense the formlessness of yourself. Yes. To be in form and to sense that there is an essential beingness or formlessness, the I Am in the background of our life at all times.

And that awareness, that formlessness, is what can hear, see, sense the thoughts that are going on all the time. And there's a little space, just a space, between the thoughts and the awareness of the thoughts.

[Speaker 1] (4:26:13 - 4:26:33)

And that is where we, I, reside. Yes. You are the awareness.

You are consciousness. Appearing as a person for a little while. But in essence, you are consciousness.

And consciousness is... As consciousness, you are timeless. You are eternal in the sense of timeless.

[Speaker 2] (4:26:33 - 4:26:41)

And when the form itself is lying there in the casket, that timeless formlessness has gone where?

[Speaker 1] (4:26:42 - 4:26:53)

Transform to have... Either to join with the source or to go through further experiences of awakening.

[Speaker 2] (4:26:55 - 4:26:58)

In ways that our mind cannot even comprehend.

[Speaker 1] (4:26:58 - 4:26:58)

No. Okay.

[Speaker 2] (4:27:00 - 4:27:25)

Before we say goodbye, I want to thank all of you around the world for making this remarkable experience possible. Eckhart and I will be here again next Monday at 8 p.m. Central. This third class will be available on demand tomorrow for free here at Oprah.com.

And if you want to download a podcast of any of our three classes, you can do that tomorrow at Oprah.com and iTunes. So what did you want to say in conclusion about the core of the ego?

[Speaker 1] (4:27:27 - 4:28:57)

The core of the ego. The ego, sometimes we look at it as if it were an entity. But really, it's just a form of unconsciousness.

It appears to be an entity sometimes. It is not threatening. Never regarded as an enemy or something that you need to get rid of.

It's only to be recognized for what it is. And then the ego has fulfilled its purpose. It has taken you to that point of awakening.

So in order to awaken, humans were in the state of oneness with the source when they first came here. And then they lost themselves. They lost themselves in thinking.

They lost themselves in the mind. They lost themselves in the ego. And then they reached the stage where this state of being lost produces so much suffering that this dream of life becomes a nightmare and they start waking up in this stage that we have reached now.

So as we wake up, we regain the state that we once had that we lost the state of oneness with life. So we're waking up now. Oneness with the source.

But when we regain it, we regain it at a deeper level because we are conscious of it now.

Wonderful. Thank you.

[Speaker 2] (4:28:58 - 4:30:23)

Can't wait till next week because, you know, this week we're talking about all the things that form the core of the ego, how the ego loves to complain and it loves to be right and it loves drama and all of that. Next week, we talk about role playing all the many faces of the ego, how so many of us believe that we are the roles that we play. That's next week.

Thanks, everybody. Another night. Welcome, everybody, to week number four of our New Earth web class.

Thank you again for joining us as we come together to study and to discuss our 61st book club selection, Eckhart Tolle's A New Earth. I am just so happy that so many of you around the world are making time. You're giving time to yourself every week to be awakened.

And we're all doing this together. It is really my deepest hope that our collective consciousness will begin to create a powerful transformation, not only in our individual lives, but in the future of our planet. So welcome to you all.

And welcome, sir.

[Speaker 1] (4:30:23 - 4:30:24)

Thank you.

[Speaker 2] (4:30:24 - 4:30:26)

Yes. A good week for you?

[Speaker 1] (4:30:26 - 4:30:27)

Yes. Very good. Thanks.

[Speaker 2] (4:30:27 - 4:30:31)

Very good. So let's do what we've now started as a tradition.

[Speaker 1] (4:30:31 - 4:31:35)

A moment of silence. Yes. And the question is where to put our attention.

And this time, I suggest we put our attention into the feeling of aliveness within what I call the inner body, to feel that there's actually life inside your hands. A good place to start is always with the hands to feel, yes, I can feel somehow that there is an aliveness in here. The cells are alive.

And that's the beginning of feeling, being able to feel the entire inner body, the energy field as a global sense of aliveness. And just put our attention there rather than have it in the head. And then we can enter actual stillness.

Because stillness doesn't happen until the mind becomes still. Usually the mind doesn't stop until you take attention away from it and put it somewhere else. So we are putting attention into the body.

And so we can go into stillness just for half a minute or so.

[Speaker 2] (4:32:12 - 4:32:24)

Thank you. Let us begin here on Chapter 4, which is a very long chapter. When you wrote this, you must have been at it for a while.

[Speaker 1] (4:32:24 - 4:32:32)

Yes. And in a way, it reflects all the main themes in the book that are actually already contained in that chapter. Yes.

[Speaker 2] (4:32:33 - 4:33:37)

The chapter is called Roleplaying the Many Faces of the Ego. So before we really begin, I'd like to take a moment and talk about one of the most frequently asked questions that we receive by far. So many people who are committed to the book and becoming aware of a new way of thinking, a new way of consciousness, want to know how they can relate to people in their lives who are not yet on this path and don't think they need to be.

Sometimes it's a co-worker or a friend or even a spouse, you all have said to us on many of your emails, and it can feel very divisive. And we got an email from a gentleman who says, listen, my wife isn't interested in this. I don't know what's going to happen to our relationship.

So that question actually came up as one of the last questions from Qatar, the very first session that we had. But it's an ongoing question that a lot of people, the more they become engaged in the book, are feeling and wanted your response to.

[Speaker 1] (4:33:38 - 4:35:31)

Yes. The main thing is that the shift can only happen inside you. So not to expect other people to also change or to expect or say, I cannot change unless somebody close to me also changes.

The main thing is to take responsibility for your own state of consciousness and allow other people, especially people that you are close to, to be where they are. Not to demand that because something is happening inside you and you are beginning to

change, not to demand that others should also change. Change does not come about in others by trying to make them change.

The most powerful way of bringing about change in others is not trying to bring about change in the other, but to completely accept the other as he or she is. So that is absolutely vital. There are even schools of psychotherapy that recognize that.

So you give the other person complete acceptance. And that's part of this change that's happening in us is that we step out of the judgmental mind that continuously judges the other. So we step out of that.

And if we step out of the judgmental mind, we are able to simply accept your partner, a close friend, a family member, a relative. This is where they are at right now. They are still going through their old behavior patterns.

What has changed is you are no longer resisting their pattern and reacting to, and by reacting, reinforcing their pattern. That's right. That's right.

So you're not taking part in that game anymore.

[Speaker 2] (4:35:31 - 4:35:45)

So part of your change has to be your willingness not to judge, you know, to sit back and to be an observer in your own life and then to more clearly see the ego in others as you also see it in yourself.

[Speaker 1] (4:35:45 - 4:35:45)

Yes.

[Speaker 2] (4:35:45 - 4:35:46)

Don't judge it.

[Speaker 1] (4:35:47 - 4:35:47)

No.

[Speaker 2] (4:35:47 - 4:35:49)

Just know that that's what it is.

[Speaker 1] (4:35:49 - 4:36:14)

Yes. And don't mistake what you're observing, the behavior that people manifest. As them.

That's not who they are. Aye, aye, aye. And that's a vital distinction, because if you

mistake that for who they are, then you will perpetuate that kind of behavior.

So that's not, it won't work. Acceptance is vital. Acceptance.

[Speaker 2] (4:36:14 - 4:36:37)

And isn't it sort of like, I mean, all of you who've asked that question, it's kind of like when people join the church or are, quote, born again, or, you know, we've heard about being born again in the church or you find Jesus or you find Buddha or you discover a new way of being for yourself. And now you want everybody to go to Jesus. And you want everybody to believe what you believe.

[Speaker 1] (4:36:37 - 4:36:37)

Yes.

[Speaker 2] (4:36:37 - 4:36:41)

That is part of your ego that now wants people to believe what you believe.

[Speaker 1] (4:36:41 - 4:37:05)

Yes. And so that's a trap one can fall into, even with this teaching, which isn't really based on belief at all. So it's not a new belief.

We're not trying to find some new belief. It's going beyond the thinking mind into awareness. But there is always the danger when you discover something new that you want to talk about it to others.

[Speaker 2] (4:37:05 - 4:37:11)

You want to share it with everybody. Well, that's how we ended up with this webcast, because I wanted to share it with other people.

[Speaker 1] (4:37:11 - 4:37:37)

And sometimes it works, because sometimes the other person is totally ready and receptive and say, wow, I never realized that. But they recognize it from within because the readiness is there. Right.

But the readiness is not there in everybody. So some people buy copies of The New Earth or The Power of Now for their friends or relatives and then give them out. And sometimes they are disappointed when the other person says, doesn't make sense to me at all.

[Speaker 2] (4:37:37 - 4:37:37)

Doesn't make sense to me, yeah.

[Speaker 1] (4:37:37 - 4:37:44)

It means they're not yet ready. And that's fine. Maybe they put it on the shelf and maybe 10 years later they're ready.

It's quite possible.

[Speaker 2] (4:37:45 - 4:39:32)

Absolutely. Absolutely. So now for class number, I want to get that question out because it comes up over and over and over again on our message board.

So now we're ready for class number four. Tonight, we're going deeper into identifying the ego in all of its forms. Chapter four, role playing and the many faces of our ego.

Let me start by saying that I think the essence, it's a long chapter. So we have a lot to cover in a short period of time, these 90 minutes. But I think that the essence of this chapter is what you say on page 104, everybody, that you are a human being.

What does that mean? Mastery of life is not a question of control, but of finding a balance between human and being. Mother, father, husband, wife, young, old, all roles that you play, the functions you fulfill, whatever you do, all that belongs to the human dimension.

It has its place and needs to be honored, but in itself, it is not enough for a fulfilled, truly meaningful relationship or life. Human alone is never enough, no matter how hard you try or what you achieve. I just love that sentence.

I loved it so much, I wrote, wow. See, I wrote, wow. Human alone is never enough, no matter how hard you try or what you achieve.

Then there is being. It is found in the still, alert presence of consciousness itself. The consciousness that you are.

Human is form, being is formless. Human and being are not separate, but interwoven. That's the essence, to me, of this chapter.

[Speaker 1] (4:39:32 - 4:39:46)

Yes, and one could say the essence of the whole teaching, in a way, is one way of putting it. And of course, human alone is never enough, no matter how hard you try or what you achieve.

[Speaker 2] (4:39:46 - 4:39:54)

And that is the essence of why people are in such suffering and such struggle and such angst against themselves in life, is it not?

[Speaker 1] (4:39:55 - 4:41:00)

And it's why they play roles, because the ego plays roles, because there's unawareness that within you, there is the source of all power. So people who are out of touch with the power within or the place where all power resides, the aliveness itself, consciousness itself, then they feel a sense of lack. Why are they not in touch with it?

Because they are not present. They're not in the present moment, because the present moment is the entry point into that place of power within. If you're not present, you don't realize that there is a source of power within.

And then you believe that you need to get secondary power from someone or some situation or other people. Then the ego plays roles to manipulate the environment and other people to get what it thinks it needs, not realizing that all the things that it thinks will give it the power that it seems to lack, all that is already within you if you could only be present in the now. WINFREY OFFERS I got it.

[Speaker 2] (4:41:01 - 4:41:09)

Okay. So the question is how not to lose ourselves in the human dimension, how not to, by being present in the now.

[Speaker 1] (4:41:09 - 4:41:16)

Yes. And by realizing that whenever you lose yourself... In the human dimension.

In the human...

[Speaker 2] (4:41:16 - 4:41:19)

That's all the stuff that being human brings with it.

[Speaker 1] (4:41:19 - 4:41:47)

Yes. On the most primordial level, losing oneself means losing oneself in that continuous stream of thinking that goes through people's heads. So it drags you along.

It takes all your conscious attention. Remember, we started today with taking attention away from mind and putting it into the body. Right.

Another thing you can do is take attention away from thinking and put it into sense perceptions and really look and listen and touch things so like an alertness arises.

[Speaker 2] (4:41:47 - 4:42:10)

You know what I found by doing this? I don't know about all the rest of you, but I have found by being more present, just doing that one exercise, putting yourself, if I'm walking along a path in the woods near my house, be there and not be, you know, in my head thinking about what I need to do, just to be there. And what I found is, I don't know if you all are realizing this too, you are just less stressed.

[Speaker 1] (4:42:10 - 4:42:28)

Less stressed. You're just less stressed. You're calmer.

Yes. And you don't carry the heavy burden of a personality or me with a burden of past and future, my problematic future, my problematic past. You're much more, you're light and free when you walk in presence.

[Speaker 2] (4:42:28 - 4:42:37)

Okay, but my hairdresser, Andre, asked me this this morning, so I'm going to ask you, then how do you ever plan for anything if you're not thinking about the future? How do you ever get anything done?

[Speaker 1] (4:42:38 - 4:42:48)

You plan in the present moment when the time comes to plan and the time is not when you're walking in the woods. And when you're walking in the woods, the time is to be present. Unless you want to go to the woods to plan.

[Speaker 2] (4:42:49 - 4:42:50)

You could go to the woods to plan.

[Speaker 1] (4:42:51 - 4:43:17)

Yes, you could. But it's much more likely that your planning is going to be fruitful if it is preceded by a period of presence and stillness. All right.

Any mind activity is much more likely to be beneficial and to be creative if it's preceded by presence and stillness. And then you apply the mind and say, okay, what do I have to do today? And then you make a list.

[Speaker 2] (4:43:17 - 4:43:25)

So if you're going to be in the future, do that as a concentrated event or experience.

[Speaker 1] (4:43:25 - 4:43:25)

Yes.

[Speaker 2] (4:43:25 - 4:43:27)

Say, now I'm going to sit and plan.

[Speaker 1] (4:43:27 - 4:44:03)

Yes. And don't think about tomorrow. Once you've done that, then you know this is what I have to do so that you're not continuously in the next moment.

You don't project yourself. You play mental movies about what you're going to say when that situation arises. So you can, you trust in life that whatever it is that you need when the future comes will be there.

So that's the, as far as practical matters are concerned, future is simply something that you use like I call it a clock time. You make an appointment for tomorrow.

[Speaker 2] (4:44:05 - 4:44:07)

And you deal with tomorrow, tomorrow.

[Speaker 1] (4:44:07 - 4:44:17)

Yes. So you don't continuously project yourself away from the now to some future believing that it's more important, going to be more important than the now. It's not.

[Speaker 2] (4:44:17 - 4:44:26)

Because what you say on page 122, anybody who is one with what he or she does is building the new earth.

[Speaker 1] (4:44:26 - 4:44:57)

Yes. That's how you do it. Being one with what you're doing means being total in what you do so that the main focus of your attention is not where you want to get to.

You know where you want to get to. Right. But the main focus of your attention is on the actual doing now.

So this is what, the energy flows fully into this. The energy doesn't, is not diverted from what you're doing now through mental dysfunction because you're wanting to get there because then whatever you're doing will be stressful.

[Speaker 2] (4:44:58 - 4:45:01)

Because whatever you give your 100% attention to is going to be better anyway.

[Speaker 1] (4:45:02 - 4:45:02)

Yes.

[Speaker 2] (4:45:02 - 4:45:03)

Absolutely.

[Speaker 1] (4:45:03 - 4:45:31)

There was a Zen master, he was watching somebody in a competition, archery, and a man was trying very hard to win this competition, but he just couldn't make it. And then somebody asked the Zen master, what's he doing wrong? And the Zen master said, his need to win drains him of power.

Wow. And so his need to win is some future, he wants to have some future moment where he's going to be fulfilled.

[Speaker 24] (4:45:31 - 4:45:31)

Wow.

[Speaker 1] (4:45:32 - 4:45:57)

So his attention is not totally in the now. So the now where all power resides, this power that resides in the now cannot flow then into what you're doing. The openness isn't there.

Because to have mastery in any endeavor, whatever it is, you need to be total in what you do. That's what athletes know. The great ones know.

And then when they enter that, they call it the zone.

[Speaker 2] (4:45:57 - 4:46:10)

Yeah. There was this great article this week, as a matter of fact, those of you saw it on Tiger Woods in USA Today, saying that he's perhaps the greatest athlete of all times, because that's what he knows how to do, is to focus and be 100% present.

[Speaker 1] (4:46:11 - 4:46:11)

Yes.

[Speaker 2] (4:46:11 - 4:46:12)

It's just him and that ball.

[Speaker 1] (4:46:13 - 4:46:13)

Absolutely.

[Speaker 2] (4:46:13 - 4:46:14)

Yeah. Yes.

[Speaker 24] (4:46:14 - 4:46:14)

Of course.

[Speaker 1] (4:46:14 - 4:46:15)

Yes.

[Speaker 2] (4:46:15 - 4:47:05)

Okay. So another question that was on the message boards a lot, last week when Kadada from California called, and was saying, was on Skype, and she was saying that as a young person, she's thinking about the future and thinking about wanting to have a career and husband and so forth. I think a lot of people felt unsatisfied by your response.

I've heard that a lot of people were like, I feel the same way Kadada feels. A lot of people are wondering where the passion goes, where the ambition goes, and how you can relate passion and ambition, which is what I think Kadada was saying, with this new awakening. So do we now just, we're just all so awakened and that we become passive people?

[Speaker 1] (4:47:05 - 4:48:32)

No, the passion is much greater when you are totally focused on what you're doing now. The passion will become stress. The more you're focused on where you want to get to, the more the passion will degenerate into stress.

You may still have a high energy, but there's a lot of negative energy that comes in. So if you want to remain truly in your power, then you need to be total, and that applies to the smallest thing that you do during the day, because even great endeavors consist of small steps, even the greatest thing. You are doing wonderful work, but every day that you spend consists of small steps.

You arrive in the studio, you get dressed, you get ready, you speak one sentence at a time. It all consists of, and one needs to be present as you are, that's where the power comes from, every moment, and not look to some future moment that promises some kind of greater fulfillment. That is the delusion.

It does not mean that you don't have a plan. You can plan, I want to achieve, I want to build up a business, I want to do this or that, but the main focus must be in the doing, and if the main focus is in the doing now, that's the passion is there, and the deep enjoyment is there, and an intensity of energy. An intensity of energy.

Now people often...

[Speaker 2] (4:48:32 - 4:48:35)

Say that again what the Zen master said, that his desire to win...

[Speaker 1] (4:48:35 - 4:48:38)

His desire to win drains him of power.

[Speaker 2] (4:48:38 - 4:48:39)

Desire to win drains him of power.

[Speaker 1] (4:48:39 - 4:48:48)

His need to win drains him of power. Power. So the...

I'm writing that down. Being, yeah, that's the being present.

[Speaker 2] (4:48:49 - 4:48:52)

You just focused on whatever is necessary in that moment.

[Speaker 1] (4:48:53 - 4:48:53)

In that moment.

[Speaker 2] (4:48:53 - 4:48:56)

I'm sure that struck a lot of people that Zen master quote.

[Speaker 1] (4:48:56 - 4:48:56)

Yes.

[Speaker 2] (4:48:57 - 4:49:09)

Because you're so... You gotta win, you gotta make it, you gotta succeed, you gotta, gotta, gotta, and that's draining energy from you. Instead, we should be focused on this moment, this step, and then the next step, and then the next step.

[Speaker 1] (4:49:09 - 4:50:10)

That's right. Now you may win if you try very hard or very stressed. Occasionally it happens that you do win, but it's not really worth it because you get more and more depleted, and after a while you lose the joy of life.

If you spend five years of stress and finally you achieve what you wanted, is that worth

it? Right. Enjoyment is very important.

Am I losing? Is there joy in what I'm doing? Is there an aliveness and intensity?

That's the question. People believe sometimes high energy in our civilization, when there's high energy in what you do, often people believe there must be stress. They cannot imagine high energy in what you do without stress.

That's how we are conditioned because we're always conditioned to look to the next thing, but there is a much more powerful state of high energy and intensity of energy.

[Speaker 2] (4:50:10 - 4:50:12)

I was going to say where the energy is intense and focused.

[Speaker 1] (4:50:12 - 4:50:14)

No, no stress at all. No stress at all.

[Speaker 2] (4:50:15 - 4:50:26)

Well, let's go to our New Earth Study Group watching our webcast at Borders on Michigan Avenue. Hello in Chicago. Hi everybody.

Hi again. All right, Shireen has a question. Hello, Shireen.

[Speaker 17] (4:50:27 - 4:50:48)

Hi, Oprah. Hi, Eckhart. We're thrilled to be here.

My question is for you, Eckhart. You say on page 126 that constant alertness is required to not let the ego take it over. And I was wondering, are you in a constant alertness yourself and do you ever struggle staying alert?

[Speaker 1] (4:50:50 - 4:51:35)

I'm usually present in the now. The intensity varies according to the situation. If I'm just sitting alone at home, there's just a background of stillness and there may be thoughts arising.

I may be doing this or that. So, and then if a situation arises, the more challenging the situation is, the stronger the sense of presence that arises. That's a strange thing.

I realized that the first time when after this, I underwent this shift. I was actually in a cinema and I was watching a film. It was a Japanese film about the end of the world.

And I saw all these things. Everything was going up in flames. This is on the film?

In the film.

[Speaker 28] (4:51:35 - 4:51:35)

Okay.

[Speaker 1] (4:51:35 - 4:53:46)

And I suddenly found, I was becoming more and more peaceful and present inside. Those intensity of aliveness as if inside something was saying inside me, there is no death. There is, but that's an interpretation.

Really, for the first time, I realized when things go wrong outside, presence intensifies. Everything is fine. There's just a background of presence.

And that's wonderful. Because then the challenges that come into your life, two things can happen when a challenging situation or challenging person comes into your life. Either the challenge drags you into old conditioned ego reactions.

Right. For example, an angry person provokes an angry reaction in you. So this means the other person or the situation drags you to their level of consciousness or unconsciousness.

That's one thing that can happen. The other possibility is that any challenge wakes you up more. So you become more intensely present when there's a challenging situation.

And even let's just look at a very simple situation. It's not really challenging, but for some people it is. You're sitting in a traffic jam.

It's not moving. You have to get somewhere, but it's not moving. So many people would go into negativity at that point.

They get stressed. They get upset. The body gets tense.

So that situation, then you react in the old way. And perhaps a few minutes ago, you were at home very still and present, and it felt good. And you were looking at the tree in the glass.

You get in the car. And the moment the first challenge happens in, it can drag you down into unconsciousness. But there's another possibility.

You can be alert and see and recognize that situation as the first challenge of the day. And then you say, OK, here I can either go into a reaction or I can go into more presence. And suddenly you're in the same situation.

Nothing is moving. Fumes, cars. And suddenly you become actually completely present in that situation.

[Speaker 2] (4:53:46 - 4:53:55)

There's an exercise, Shireen, in the workbook that we have for this chapter where we talk about being, there's two, the transparency.

[Speaker 1] (4:53:55 - 4:57:10)

Can you describe that? Becoming transparent. Yes.

When you react against a situation, whatever it is, something irritating. It could be somebody screaming, children screaming, an irritating noise. And when that happens, it's almost as if you were a wall and whatever the irritations were hitting this wall inside you.

And it hurts because something inside you gets hit. Now, as a practice, what you can do is imagine yourself being transparent. So what before was hitting this wall inside you and that was painful.

That was the resistance that this shouldn't be happening. That's painful. Now, imagine yourself being transparent and the irritating thing passes through you.

You can do it. I mean, for example, one of the most irritating noises is perhaps a drill that goes. Yes.

They break up the road. And so practice with that. Become transparent to that.

Feel the noise passing through you. It's wonderful. And suddenly, in the very same situation that before would have provoked a negative reaction in you, you actually become more present and more peaceful.

So the very thing that would have made you react now makes you more present. Makes you more present. Also, you talk about the deep lake, the deep lake effect.

Would you describe that? Yes. So the lake, if you imagine a vast lake, the surface of the lake changes all the time according to the weather, according to the wind.

Sometimes it's rough. Sometimes it's very still. But even when it's rough, if you imagine you are the lake and whatever happens in your life, the external situations of your life are the surface of the lake.

External situations change continuously. Sometimes it's rough. Sometimes it's fine.

It's very still. But no matter, even if they are rough, the surface, the depth of the lake remains always undisturbed. And you are the lake in its depth.

So your external life is the surface of things. Surface reality. Your ego.

Ego for the world of form and included in the surface reality is even all your thoughts. Right. Because what we are talking about as the inner depth is deeper than your thoughts and your emotions.

And your presence is the bottom of the lake. Is the lake. Is the full lake.

And it's wonderful when you begin to realize that your inner state is no longer dependent on and determined by... What's going on the surface. Yes.

Got it. And that's incredible freedom. That's true freedom.

Yes. You can arrive at that place even if you are in a prison cell. And I've had letters from prison.

People have written to me and said, We are free. I am free. I have found that place where my inner state is no longer dependent on what's happening outside.

Of course, the prisoner would still prefer to be outside on that level. Fine. But deep down, there is freedom from external conditions.

[Speaker 2] (4:57:11 - 4:57:13)

Because you are connected to the beingness of yourself.

[Speaker 1] (4:57:14 - 4:57:14)

Yes.

[Speaker 2] (4:57:14 - 4:57:15)

The consciousness of yourself.

[Speaker 1] (4:57:16 - 4:57:16)

Yes.

[Speaker 2] (4:57:16 - 4:57:21)

And you can use the word being. You can use the word consciousness. You can use the word...

A lot of people use the word soul.

[Speaker 1] (4:57:21 - 4:57:22)

Yes.

[Speaker 2] (4:57:22 - 4:57:23)

Or inner being.

[Speaker 1] (4:57:24 - 4:57:24)

Yes.

[Speaker 2] (4:57:24 - 4:57:59)

Higher self. The word doesn't matter. No.

The word doesn't matter. Thank you, Shireen and everybody at Borders. Thank you.

Thank you very much. Very alert. So let's get into this chapter.

You say that we can assume that the ego is at play whenever we feel superior or inferior to anyone else. Now, I know this is true. When you see the person who's the biggest jerk out there, you know, people who act with such a sense of superiority and arrogance, I know that that is because they are really feeling inferior.

But still hard to deal with.

[Speaker 1] (4:57:59 - 4:58:00)

Yes.

[Speaker 2] (4:58:00 - 4:58:14)

But what surprised me is that you say that often people who are also shy are also acting out of their egos. And you say whenever you feel superior or inferior to anyone, that's the ego in you.

[Speaker 1] (4:58:14 - 4:58:27)

Why is that? Well, if you're shy, then what you fear is to be found wanting. But so you're not.

[Speaker 2] (4:58:28 - 4:58:31)

The fear is that the attention may take the form of disapproval or criticism.

[Speaker 1] (4:58:31 - 4:59:08)

Yes. You're afraid of that. So because you're afraid of that, whatever the disapproval or the criticism would represent an injury of your mentally mind made sense of self, which is the ego.

So it was the image that I have of myself as a capable person or whatever it is that I'm trying to uphold. If I encounter criticism, the ego immediately will be hurt. And so a shy

person would not dare say anything because they're afraid of ego loss.

Afraid of ego loss.

[Speaker 2] (4:59:08 - 4:59:09)

Got it.

[Speaker 1] (4:59:10 - 4:59:43)

And so because sometimes that's mistaken for an egoless person, a person who's very... It's not. And deep down inside the shy person or a person who is suffering from this sense of inferiority, there's the desire, the unexpressed desire to be superior.

And inside the person who acts superior, who seems to have a big confident ego, there's always the hidden fear that he might be inferior. And his whole acting out is to compensate for that hidden fear of being inferior. Okay.

[Speaker 2] (4:59:44 - 4:59:47)

Behind every positive self-concept is the hidden fear of not being good enough?

[Speaker 1] (4:59:48 - 4:59:48)

Yes.

[Speaker 2] (4:59:48 - 5:00:00)

Behind every negative self-concept is the hidden desire of being the greatest or better than others? Yes. And where does self-esteem fit into all of that?

Where is real self-esteem? What would true self-esteem look like?

[Speaker 1] (5:00:00 - 5:01:12)

Well, first there is the ego self-esteem, which is really... Even if you have high ego self-esteem, as we've just seen, there's always hidden fear underneath it. It's always there to compensate for that fear that you feel of not being good enough, of perhaps failing.

So you need to play a role of being big to compensate for the fear of failure that's deep down. But that's usually the world calls that... The world would say he or she has high self-esteem, people who have big egos.

But the world doesn't realize that that's not true self-esteem. True self-esteem goes much deeper. It's finding the source of power and aliveness deep inside.

We talked about the lake. Realizing that within the depth of your being, there is that continuous source of intense aliveness and power, which is the stillness out of which

everything comes. The potential, the unexpressed potential for all form, is there within every human being.

You just have to become still.

[Speaker 2] (5:01:13 - 5:01:17)

So true self-esteem is realizing that that sense of being, that presence is there.

[Speaker 1] (5:01:17 - 5:01:19)

It comes out of the stillness.

[Speaker 2] (5:01:19 - 5:01:23)

That it comes out of the stillness. And that presence in me is the same as the presence in all people.

[Speaker 1] (5:01:24 - 5:01:24)

Yes.

[Speaker 2] (5:01:24 - 5:01:31)

And when you recognize that and act from that space within yourself, that is when you have true self-esteem.

[Speaker 1] (5:01:31 - 5:01:38)

That's true self-esteem. And self-esteem then is no longer derived from the belief that you are better than somebody else.

[Speaker 2] (5:01:39 - 5:01:47)

And so you are not attached to the labels or the roles that you play. And you speak about the many various roles that everybody has.

[Speaker 1] (5:01:47 - 5:02:01)

Yes. And then you're no longer devastated by criticism or get very angry when you're criticized, as the ego does. The ego is either totally devastated when you get, or it gets very angry when it gets criticized, the self-image.

[Speaker 2] (5:02:01 - 5:02:14)

You know, there's a role that most women in our society, in all societies play, is that role of mother, which is more than just a role. I mean, it's real. It's not just a role.

[Speaker 1] (5:02:14 - 5:03:01)

Yes. So we need to differentiate between the function that you need to fulfill in this world for a while. Right.

So if you have a child, your function is to be the mother and to fulfill the function of being the mother, which, of course, is looking after the child, sometimes set limits, what the child is allowed to do, and so on. That's all fine. Now, if you become too identified with your function, then the function turns into a role.

And then you cannot let go of the role, and that gets stuck to you. And even when the child grows up, and especially becomes a teenager, you still behave as if your child were small, and you still try to control and try to protect when it's no longer appropriate.

[Speaker 2] (5:03:01 - 5:03:02)

I got it.

[Speaker 1] (5:03:02 - 5:03:14)

Because you're stuck with the role then. Uh-huh. So sometimes when the children become adults, the adult children are still treated by their parents, parents who are stuck in the role of parent.

[Speaker 2] (5:03:14 - 5:03:15)

They can't let go of the role.

[Speaker 1] (5:03:15 - 5:03:23)

Yes, so they believe unconsciously that they need to continue to protect and ultimately control what the child does.

[Speaker 2] (5:03:23 - 5:03:25)

Because you don't parent a child the same at every age.

[Speaker 1] (5:03:26 - 5:03:26)

No.

[Speaker 2] (5:03:26 - 5:03:38)

Absolutely. Yeah. And so they've lost sight of the function that they had as mother to be guide, and to direct, and to correct, and to help, and to protect, right?

[Speaker 1] (5:03:39 - 5:03:39)

Yes.

[Speaker 2] (5:03:39 - 5:03:41)

And they want to carry that into the future.

[Speaker 1] (5:03:41 - 5:03:42)

Yes.

[Speaker 2] (5:03:42 - 5:03:43)

Because they are attached to the role.

[Speaker 1] (5:03:43 - 5:04:14)

Yes. Okay. And it's not only when the children grow up.

Even when the children already are still small, if you are completely identified with this role of mother, then also it can become obsessive. So you might become too controlling or overprotective. Certain functions become overemphasized.

You go too far in fulfilling these functions. So what was good initially is looking after the child, protecting the child can become too much.

[Speaker 2] (5:04:15 - 5:04:19)

I got it. I got it. Tonight, actress Jenny McCarthy is joining us.

[Speaker 1] (5:04:19 - 5:04:19)

Ah.

[Speaker 2] (5:04:19 - 5:04:21)

Yeah, via Skype. Hey, Jenny.

[Speaker 28] (5:04:22 - 5:04:23)

Hi.

[Speaker 2] (5:04:23 - 5:05:02)

How are you? Do you know that when I was reading this book, Jenny, when I was reading my book, here it is. My book's all kind of torn up now.

When I was reading this book on page 104, I wrote, when I read, as you look at, listen to, touch, or help your child with this or that, you are alert, still completely present, not wanting anything other than that moment as it is. In this way, you make room for being.

In that moment, you're present.

You're not a father or mother. You are the alertness, the stillness. You are the being behind the doing.

I wrote Jenny McCarthy because that reminded me so much of what you had said about your function as a mother.

[Speaker 9] (5:05:03 - 5:06:41)

Yes, absolutely. You know, I read this book when it first came out, and that was one of my big wake-up calls, realizing that when I was with Evan, all I needed to do was just be with Evan. And our relationship bloomed.

Like, you wouldn't believe, the love connection was there. He was getting fulfilled because he knew, even when Evan wasn't able to speak, this was when Evan still wasn't able to use words, energetically, he felt that I was with him, that I was being with him. And I'm so grateful, Eckhart, that you taught me that.

Yes. So did you have a question, or do you- I do. I do have a question.

Okay, it's long, so bear with me. It's not that long, but bear with me. One very common emotion that I have personally experienced, and that I have seen in many mothers, is this emotion called guilt.

Mothers today experience a few different forms of guilt, and I'm going to explain three different versions, where I'm sure moms listening right now, one of them will say, that's my guilt. Yeah. The first one is the nine-to-five working mom feels guilty for leaving her baby with the nanny all day.

The second one is the stay-at-home mom feels guilty for getting bored playing with her, you know, her son or daughter all day long. And sometimes you can only play choo-choo so long, and you can't do it anymore, and you feel guilty for not wanting to do that. And the third and last one being, and this one I can really connect to, the thousands of mothers I've met who have children with autism carry a huge amount of guilt with them.

[Speaker 2] (5:06:43 - 5:06:50)

It's hard for me to get out, sorry. Take your time.

[Speaker 9] (5:06:54 - 5:07:16)

I haven't cried yet in one interview, so I'm sorry, but a huge amount of guilt that it's in some way their fault, our fault that our child became autistic. So my question is, can you offer some insight as to how we can look at things differently from a different perspective and how to alleviate this guilt that we carry as mothers?

[Speaker 2] (5:07:17 - 5:07:29)

Nine-to-five guilt, choo-choo guilt, and feeling guilty because your child has autism or whatever your child has, and that you are somehow responsible.

[Speaker 1] (5:07:29 - 5:07:29)

Thanks, Jenny.

[Speaker 2] (5:07:30 - 5:07:31)

That was so well said.

[Speaker 1] (5:07:31 - 5:08:05)

Thank you. Thank you. Before I say anything, I read your book, while it was still in manuscript form.

You gave it to me, and I was very impressed by what you did with your child, the courage that you had, where other people would have succumbed and fallen into negativity or self-pity. You were able to turn it all around and make it into something very positive, at the same time helping many other people, not helping your child, but helping many other people.

[Speaker 28] (5:08:06 - 5:08:07)

Thank you, Eckhart.

[Speaker 1] (5:08:07 - 5:11:04)

You still feel guilty, of course. That's the structure. Even after all this wonderful work that you have done with your son, it's amazing, isn't it, that there are certain structures in the human mind that operate, no matter how much good you do, they carry the structures, carry on playing themselves out, and they are part of the, what I call, not the content of the ego, but the structure of the ego.

Nobody could have done a better job than you with your boy, in addition, helping many others, writing that book, and yet you feel guilty. It's not that you feel guilty. There's a certain structure in their thought processes that produces the feeling of guilt.

And the other two examples that you gave, there's the mother that has a job, nine to five, the child is with a nanny, and the mother feels guilty about that, cannot accept that this is how it is, and the other mother is at home, playing with the child, feels guilty about not doing more in the world. Whatever it is, if you don't tackle the, recognize the structure in your mind for what it is, then you will always believe that the answer to solving this question lies in the realm of content. In other words, content is the situation.

So if I change the situation, perhaps I won't feel guilty anymore. Then this would be, if you think that this so-called problem is not a real problem, it's a mind-created problem, if you believe that this problem can be solved on an external level by changing something that you do, it will not, because no matter what situation you go into, the guilt will come back. Because in this world you are limited, you can't do everything.

You either do this, or you do that, but you cannot be both at home and at work at the same time. So the mind, no matter what situation you go into, will bring up the same structures. So unless you're very alert and you recognize that these are egoic mind structures, nothing to do with content, then you realize that what the ego, one of the jobs of the ego is to blame others.

Another job of the ego is to make yourself feel guilty. Both of these things strengthen your sense of identity, their negative senses of identity. And the ego loves to have a strong sense of identity, and no sense of identity is stronger than a negative one, where you condemn yourself for something.

And you can see, from an objectively speaking, it doesn't make sense to feel guilty in your case and in many other people's cases.

[Speaker 2] (5:11:04 - 5:11:15)

Yes, because if you have to work 9 to 5 to provide for your child, and make, you know, a safe home for your child, and food on the table for your child, you're doing the best you can.

[Speaker 1] (5:11:15 - 5:11:57)

You're doing the best you can. And your mind doesn't, your mind works according to its old conditioning. So recognize, when those thoughts come, recognize that these are not actual valid thoughts that actually concern a true situation.

They are thoughts generated by the ego. And if you can recognize them as thoughts generated by the ego, structural, not content-based, then in the moment of recognition, they begin to lose their power over you. And they will try to come in.

It's not you can't do it just for once. They will try to come in the next day.

[Speaker 2] (5:11:58 - 5:12:31)

Because you, Jenny, wrote that book. Obviously, I read the book, too, because you were here and shared the book, you know, with our audience. You, you know, refused to take no for an answer.

You fought for Evan. You did the best you knew how to do. And when you didn't know, you sought other answers to figure out the best to do.

So there is a part of you, the part of you that is really you, right, Eckhart? That knows that. Yes.

True, true, Jenny. True. Absolutely.

And that little crazy talk in your head is just that, crazy talk in your head.

[Speaker 1] (5:12:32 - 5:12:35)

That's the correct expression. Yeah, that crazy talk in your head.

[Speaker 9] (5:12:36 - 5:12:44)

It really, I just had a huge awakening moment when he said that within me. So I get it. Absolutely.

Yeah. That's a wow.

[Speaker 2] (5:12:45 - 5:12:47)

That's a wow. Thanks, Jenny.

[Speaker 9] (5:12:47 - 5:12:49)

That's a wow. Thank you both so much.

[Speaker 2] (5:12:49 - 5:12:51)

Say hello to my palsy-wowsy, Jim.

[Speaker 9] (5:12:52 - 5:12:53)

I will. He sends his love to you.

[Speaker 2] (5:12:53 - 5:13:09)

Yeah, he sent me flowers after he was on for Horton Hears Who and said... I know, I made him. Oh, you made him, okay.

His note said, from your palsy-wowsy. Okay, thanks. Thanks a lot.

Dion is calling now from Port of Spain, Trinidad. Dion, what's your question?

[Speaker 6] (5:13:10 - 5:13:13)

Hi, Oprah. Hi, Eckhart. Nice talking to you.

[Speaker 2] (5:13:13 - 5:13:14)

Nice talking to you. Thanks for having me on.

[Speaker 6] (5:13:15 - 5:13:33)

My question is, although I'm now aware of some of the roles that I've played, it's still really easy to slip back into them sometimes. And I'm at this stage where I recognize that I've been playing a role after the moment has passed. But I'd like to know how do I recognize it in the moment before it happens, especially in those unexpected moments?

[Speaker 2] (5:13:34 - 5:13:36)

About playing a role, did you say?

[Speaker 6] (5:13:37 - 5:13:38)

Yes. Yes.

[Speaker 2] (5:13:38 - 5:13:38)

Okay.

[Speaker 6] (5:13:38 - 5:13:46)

So sometimes I'm aware of a role, but I'm only aware after the moment has passed that I've slipped back into some of the roles that I've recognized.

[Speaker 28] (5:13:47 - 5:13:47)

Okay.

[Speaker 6] (5:13:47 - 5:13:54)

I'm just trying to figure out how do I stay in the moment and recognize the role before it happens so I don't slip back into the same role again.

[Speaker 28] (5:13:55 - 5:13:55)

Okay.

[Speaker 1] (5:13:55 - 5:15:32)

Oh, yes. Well, this is a very common thing that happens to people as they grow in awareness. At first, the awareness does not reach the many of the conditioned behavior patterns.

The awareness at first, and this applies to many, many people, I've heard this so many times, people in whom the awareness begins to grow, this dimension that we call presence or awareness. At first, the awareness does not necessarily flow into all parts of

their lives. There are certain behavior patterns that remain as they are, but the awareness comes in after they have happened.

So in this case, in an interaction that you have with other people, you play a certain conditioned role without knowing it. So you are the role. Yeah.

When it's over and you go away from that situation, suddenly you realize, oh dear, I did it again. I played that role again, whatever the role is. And that is how our awareness at first comes in, in many cases, after the event.

And retrospectively, the presence or the awareness recognizes the old pattern after it's happened. And what then tends to happen, and I believe this is going to happen to you because I've seen it in so many people, the time gap between the event and the awareness gets shorter. So what then happens is the old pattern operates still, you play the role, and immediately afterwards, afterwards you realize, oh, I played it again.

But there was virtually no time gap anymore. Immediately afterwards, you realize it.

[Speaker 2] (5:15:32 - 5:15:32)

That means you're awakening.

[Speaker 1] (5:15:33 - 5:15:33)

Yes.

[Speaker 2] (5:15:33 - 5:15:37)

You get closer and closer, so the time gap is shorter and shorter.

[Speaker 1] (5:15:37 - 5:16:32)

The next step, the next thing that happens is in the middle of playing a role, you suddenly realize, oh, I'm playing that role again. So the awareness has come in, you're still doing it, but then you know that you're doing it. An enormous difference.

So you're not just playing the role, there is the other dimension comes in at the time of playing the role or whatever the behavior pattern may be, and you realize, I'm doing it again. And that's wonderful too. And the next step is, it's amazing, it's the same pattern as I've observed in thousands of people.

The next step is, just before you are about to enter into some condition pattern like role-playing, the awareness is there and you can feel the impulse inside you of wanting to play the role. And you can then say, I don't need to play that anymore.

[Speaker 2] (5:16:33 - 5:16:38)

OPRAH WINFREY Well, let's clarify what we mean by role-playing. Thank you so much, Dion. From Port of Spain, Trinidad.

[Speaker 1] (5:16:38 - 5:16:39)

DION ALMAER Thank you, thank you. OPRAH WINFREY Thank you.

[Speaker 2] (5:16:39 - 5:17:00)

Let's clarify what we mean by roles, because I think it's confusing to some people who say, well, listen, I am a doctor, I am a teacher, I am a lawyer, I am a store clerk, I am a that. Those are labels. And what is the difference between the job functions that we have and the so-called, and roles, you know?

[Speaker 1] (5:17:00 - 5:17:14)

And the roles that we play. DION ALMAER I met a woman, middle-aged, and she talked to me in a certain way. And I asked, are you a schoolteacher?

And she said, now, how did you know that I'm a schoolteacher?

[Speaker 21] (5:17:16 - 5:17:16)

OPRAH WINFREY She did that?

[Speaker 1] (5:17:16 - 5:17:44)

DION ALMAER So she was, because she had already, she talks to people as if she were talking to the children at school. OPRAH WINFREY Okay. DION ALMAER So and even when she said, how did you know?

She was pointing a finger. OPRAH WINFREY Okay, okay. DION ALMAER You naughty boy, how did you know that?

OPRAH WINFREY Yes, yes. DION ALMAER Of course, that's how I knew it, because she had become completely identified with her function. DION ALMAER So the role took her over.

She couldn't leave it, she couldn't leave her function behind after work. Even inside her family, she behaved like a teacher.

[Speaker 2] (5:17:45 - 5:17:50)

OPRAH WINFREY You say when you adjust the way you interact based upon who you're talking to, you're playing a role.

[Speaker 1] (5:17:50 - 5:18:00)

DION ALMAER Yes, that also. OPRAH WINFREY So do we talk to everyone the same? DION ALMAER No, most people, if they, but you need to have some power of self-observation, which is another word for awareness.

[Speaker 2] (5:18:00 - 5:18:04)

OPRAH WINFREY We talk to children differently. OPRAH WINFREY Friends differently than we do a head of state.

[Speaker 1] (5:18:04 - 5:18:25)

DION ALMAER Yes, or a so-called important person, and a so-called not important person. OPRAH WINFREY The janitor in a building different than you speak to your boss. DION ALMAER Yes, and this is very interesting to observe in oneself, because you need to observe it in yourself, otherwise you won't know that you're doing it, and you can only observe it in yourself if there's some awareness there that is outside of the role.

[Speaker 2] (5:18:25 - 5:19:17)

OPRAH WINFREY And is this why when you go to a party, or you're at an event, and you don't know people, the first thing they want to know is, a friend of mine, Marlene said to me, who is taking our class every week, hello Marlene, that she was at a gathering recently, and that she was trying to practice the principles of a new earth, and that she was introducing herself around the table, and she was doing that in such a way that she didn't talk about what she had done, or accomplished, or, you know, who she was married to, or where she lived, and that, you know, one of the people at the table said, well, we don't care about who you are, we want to know what you do, we want to know what do you do, and what I realized is, people want to know that so they can determine your so-called value, and to see if you will be of value,

[Speaker 1] (5:19:17 - 5:19:21)

or necessary for them

[Speaker 2] (5:19:21 - 5:19:23)

to play the role with you.

[Speaker 1] (5:19:23 - 5:19:34)

Yes, enhance their ego, or whether you might be a threat to their ego, whether they can use you, or whether they need to be afraid of you, or whether they want to have further contact.

[Speaker 2] (5:19:34 - 5:19:35)

Whether you fit in their circle.

[Speaker 1] (5:19:35 - 5:19:45)

Fit in, yes, and all these things, and then many judgments go through people's minds often when they meet somebody, and they're automatic, you observe whatever...

[Speaker 2] (5:19:45 - 5:19:55)

That is what people mean by what do you do, really, isn't it? For the most part, they want to say, what do you do, let me place it in terms of how valuable that's going to be to me.

[Speaker 1] (5:19:55 - 5:20:04)

Now, when you don't play roles anymore, you don't have to become strange, and then when you go to parties, and somebody asks you, what do you do? You say, I am.

[Speaker 2] (5:20:05 - 5:20:09)

Yes. I am, I am that I am.

[Speaker 1] (5:20:10 - 5:20:23)

That is all that I am. This is the basic truth, but you don't need to say that when you go to a party. You don't.

You can actually talk quite normally without being identified with what you say. If people ask me...

[Speaker 2] (5:20:23 - 5:20:39)

So that's the essence of what you're trying to say to us in this chapter, is that, of course, there are all roles that we are assigned, or labels that we use to identify ourself. What you're saying is, the problem is when you become completely identified with it.

[Speaker 1] (5:20:39 - 5:20:39)

Yes, yes.

[Speaker 2] (5:20:39 - 5:20:41)

And you think that is who you are.

[Speaker 1] (5:20:41 - 5:20:54)

Yes, and you behave and act as if that were who you are. So you get trapped inside that conditioned personality. And whatever you do, then this personality is acting out.

[Speaker 2] (5:20:54 - 5:21:03)

You mention in the book where you play the role of patient. And if you go to a doctor who's playing the role of doctor, he often doesn't see you, the person.

[Speaker 1] (5:21:03 - 5:21:22)

Yes. Because he's playing the role. Yes.

He has become so identified with his function that the function has taken him over and he has become a role. So, and many patients can actually feel that when they go to a doctor, whether there's a human being still there, or whether the doctor has become a role.

[Speaker 2] (5:21:23 - 5:21:23)

Absolutely.

[Speaker 1] (5:21:23 - 5:21:34)

And so when the doctor has become a role, when you go to that doctor, you don't feel acknowledged anymore in your beingness. You feel, he might be very competent as a doctor.

[Speaker 2] (5:21:34 - 5:21:35)

I know.

[Speaker 1] (5:21:35 - 5:21:45)

But something vital is lacking in the interaction when you see a doctor. He might be the greatest expert in his field. It still doesn't help.

Something very vital is missing.

[Speaker 2] (5:21:46 - 5:21:56)

And everybody- And you feel completely, that happened to me recently, where you feel completely dismissed and disconnected because you're thinking, he's just trying to get me out of here so he can get the next person in.

[Speaker 1] (5:21:56 - 5:21:56)

Yes.

[Speaker 2] (5:21:56 - 5:21:57)

Yeah.

[Speaker 1] (5:21:57 - 5:22:01)

Now, if he does that to you, you can imagine what he does that to a normal person.

[Speaker 2] (5:22:01 - 5:22:11)

Yeah. Because usually people treat me pretty nice. But anyway, Dimitri is Skyping us from Moscow.

Hello.

[Speaker 11] (5:22:12 - 5:22:17)

Yes. Hi. Hello.

Hello. Hello. Hello.

Hi.

[Speaker 2] (5:22:18 - 5:22:20)

What time is it there? I'm always curious.

[Speaker 11] (5:22:21 - 5:22:24)

It's about 5 AM in the morning.

[Speaker 2] (5:22:24 - 5:22:29)

In the morning. You're up early. Well, thank you.

Thank you for joining us. You have your question?

[Speaker 11] (5:22:31 - 5:22:47)

I'd like to first thank you very much for your job. It's an unprecedented event when you spread consciousness all around the world. So thank you very much, Eckhart.

Thank you very much, Oprah. Thank you. For being there.

[Speaker 2] (5:22:47 - 5:22:48)

Thank you.

[Speaker 11] (5:22:49 - 5:23:35)

My question is, you know, I do some movement exercises, very ancient ones, and they bring me to stillness. And so I experience stillness when I do these movements. And I lose it when I come to my work.

You know, I do some pauses breathings before I start my work. But when I'm provoked, I'm getting into the power games, especially when I'm criticized. So can you recommend something in this?

Thank you. Okay.

[Speaker 2] (5:23:36 - 5:23:41)

Good. Yes. I like the way Dmitry breathed.

Yes. It was good.

[Speaker 11] (5:23:41 - 5:23:45)

It's so-called panoramic breath when you breathe in all surroundings.

[Speaker 1] (5:23:50 - 5:24:56)

So what would you recommend? Well, you are able to access that dimension of presence when you are not disturbed by external situations, when you're not being challenged. The ego is inactive at those times.

And when you go into ordinary work situations and so on, you begin to relate to people and immediately the ego with its old conditioning comes back and takes you over and you lose yourself in the roles you play and so on. So when do you know? Because we had a question earlier that talked about playing roles and becoming aware of the role playing afterwards, after the event.

Do you become aware at the end of the day or do you become aware in individual instances after like a few minutes after it's happened at work? At what point does the awareness come in?

[Speaker 11] (5:24:57 - 5:25:29)

It depends. If the situation is minor, I'm aware, I guess, five minutes after or maybe into the situation. But when I'm provoked deeply or for instance, when I'm deeply criticized by my boss, I can be in this for a week and only on weekend when I do the movements to change the tense body position into the relaxed one, I can manage to understand, wow, yes, it was again.

Yes.

[Speaker 1] (5:25:29 - 5:27:38)

Another very helpful thing you can do is not just confine your presence practice to those periods at home, but bring in small, very brief moments of presence into your everyday life. For example, I don't know. At work.

At work. No matter where you are, you may be sitting at a computer talking on the phone or whatever it is. Let's, I'll give you two or three examples.

The phone rings. It wants to be answered. Let it ring two more times than is necessary before you answer it.

The phone rings. Normally you would pick it up. Let it ring twice and be present while it rings.

Allow it to ring, but be there in your presence. Use it as a signal to tell you, be present now. So that's one way of bringing a little bit of presence into an ordinary work situation.

Or you're at a computer, put a flower next to your computer and occasionally look away from the screen and look at the flower. It doesn't take long. Just 20 seconds is fine.

30 seconds. Look at the flower and feel its aliveness inside you. It helps you.

Anything natural can bring you back into presence much more easily than things that are man-made. In our body, at work, when you find a moment, turn away from your desk or whatever it is and feel the aliveness. Do your breathing, but not the whole thing.

Just for a few seconds. One conscious breath in and out is a meditation. You don't have to wait for your meditation until you get home.

Bring the meditation into the spaces, into your daily life, as many spaces as possible. Otherwise, the mind has such momentum, the egoic mind, that it will drag you along and you will lose yourself in it. Bringing in small spaces.

[Speaker 2] (5:27:39 - 5:27:45)

Within your daily life. Daily life. Yeah.

In addition to your panoramic breathing, Dimitri. Yes.

[Speaker 1] (5:27:46 - 5:28:24)

That's beautiful. And then you will find that in the midst of situations, the awareness is more likely to be there. And we've already, you may have listened to what I said to a previous questioner about becoming aware after falling back into old conditioned behaviors.

And you will experience the same thing, especially if you practice bringing small, these spaces of awareness into your daily life. Then you will find that gradually, presence will be strong enough, even when the boss speaks to you and criticizes you.

[Speaker 2] (5:28:24 - 5:28:25)

Even when he's on the third ring.

[Speaker 1] (5:28:28 - 5:29:32)

So it's a gradual process where presence goes into every aspect of your life, gradually. It permeates your everyday life because that's what is needed. Even if you were the greatest meditator and you could achieve sublime states twice a day at home when you meditate, it wouldn't help you if presence does not permeate every aspect of your life.

Yes. And because otherwise you'll be like the father who was, in Buddhism they have a meta meditation. It's called meditating on loving kindness.

So you sit there and say, I love all the people in this house. I love all the people in this city. I love all the people.

All the people in this house be at peace. All the people in this city be at peace. All the people in this country be at peace.

And then the daughter comes in and says, Dad, and then the father says, leave me alone. Can't you see I'm doing loving kindness meditation?

[Speaker 2] (5:29:34 - 5:30:03)

Thank you, Dimitri. It goes back to what you were saying earlier. Can I sense my, what you said on page 79, this is in last week's chapter on core of ego.

Can I sense my essential beingness, the I am in the background of my life at all time? That's what you're saying to him. To be more accurate, can I sense the I am that I am at this moment?

Can I sense my essential identity as consciousness itself, even when my boss is yelling at me?

[Speaker 1] (5:30:03 - 5:30:14)

And then perhaps precisely in moments of greatest challenge, there's a greater intensity of presence. Because those moments would be his most sacred moments, would they not be?

[Speaker 2] (5:30:14 - 5:30:15)

Yes. That's how you know.

[Speaker 1] (5:30:16 - 5:30:32)

It's so, it's when your greatest challenges become, instead of drawing you into unconscious reactions, when your greatest challenges intensify your presence, then

that's how it works. That's the miracle. And that's how the beauty of this work.

[Speaker 2] (5:30:33 - 5:30:38)

Thank you again for Skyping us from Moscow. Thank you. Thank you very much.

[Speaker 11] (5:30:38 - 5:30:39)

Thank you very much.

[Speaker 2] (5:30:39 - 5:30:40)

Thank you.

[Speaker 11] (5:30:40 - 5:30:56)

I'd like to tell that I'm very familiar with your voice because I have some recordings of your talks. So your voice already permeated me. And thank you very much for bringing presence into the life of this planet.

Thank you. Thank you.

[Speaker 2] (5:30:56 - 5:31:15)

Thank you. I like all your books in the background there too, Dimitri. It's very nice.

So I want to look at some of the email questions, which there's a question from Grayson Pleasant in California that says, since I've been an owner of a dog, I find myself so much more in the present. My question is, why am I naturally so much more present with an animal than I'm sometimes dealing with people?

[Speaker 1] (5:31:16 - 5:31:48)

Yes. Well, the animal does not provoke thought activity because the dog is not thinking. When the dog looks at you, the dog is not thinking what kind of a person you are.

The dog is not judging you. The dog is at a state of consciousness prior to the arrival of thought. So the dog is, and that state has certain similarities with the state of presence, which is a state of going beyond thinking, where we are going.

In both cases, if you are...

[Speaker 2] (5:31:48 - 5:31:50)

So in that way, the dogs are a little more enlightened than we are?

[Speaker 1] (5:31:51 - 5:31:58)

In some ways, the dogs are more connected with being... With being. ...than we are, than normal humans are. Normal humans are. And so...

[Speaker 2] (5:31:58 - 5:32:00)

That's where they are all the time.

[Speaker 1] (5:32:00 - 5:32:13)

Yes. And I sometimes call them dogs and cats, particularly because that's the pets that for millions of humans are very important in their lives. Right.

I call them guardians of being.

[Speaker 2] (5:32:14 - 5:32:15)

Guardians of being.

[Speaker 1] (5:32:15 - 5:32:33)

Because for many people, they fulfill that function. For many people who are so lost in their minds, so much involved in their thought processes, the only moments they have when they are not trapped in that is when they're relating to their animal, their pet. All right.

[Speaker 2] (5:32:34 - 5:32:44)

I have to get to this quote. Well, I'll get to that in a moment. You say that the role of the parent should not be to spare children from all suffering.

Why not?

[Speaker 1] (5:32:46 - 5:33:29)

Because first of all, you can't. It would be futile to even attempt. Of course, you protect the child as much as you can.

But every human being has to go through a certain amount of suffering. You cannot come into this planet and avoid suffering. Every human...

Because that's what being a human being is. Yes. It's that there's some discord.

Yes. Yes. And that is how we grow.

If there were a human being that could have avoided all suffering, that human being would be totally superficial and totally identified with the external form of things because it's suffering that drives you deeper, drives you within where you need to find...

[Speaker 2] (5:33:29 - 5:33:31)

By suffering, do you mean not getting what we want?

[Speaker 1] (5:33:32 - 5:33:55)

Well, that's one form of suffering, too. There are different forms of suffering. Many forms of suffering, of course, are generated by the ego itself.

These are ultimately unnecessary forms of suffering. But they are necessary for as long as you are unconscious. And another word for suffering would be challenges or difficulties.

Correct? Yes.

[Speaker 2] (5:33:56 - 5:33:59)

Challenges... So you can't be a human being without being challenged.

[Speaker 1] (5:34:00 - 5:35:00)

No, that would be... You would miss the whole purpose for being here. Okay.

So you need to see even your children will not escape. They will sooner or later, and usually sooner than later, they will encounter their form of suffering, whatever it is. You protect them as much as you can, but when you see certain things are inevitable, they may do things, unconscious behavior, they may generate their own suffering, self-generated, or it may happen to them from the outside.

But no matter what, it will happen. And then, rather than going into intense anguish, see, this is human suffering. And every human, you had to go through your forms of suffering.

In my case, for example, I had... My parents had very heavy pain bodies. There was constant conflict at home.

And that was my constant suffering. Pain body, that's next week. Yes.

We'll talk about that. Okay.

[Speaker 2] (5:35:01 - 5:35:02)

No, finish the sentence. I just wanted to say...

[Speaker 1] (5:35:02 - 5:35:31)

So, this, of course, not only applies to children, it also applies to other people that may be close to you and going through their suffering. You do what you can to help them, whatever you can. The important thing is that you don't go into anguish yourself,

because by going into anxiety and anguish yourself, you're not helping them at all.

Okay. Because whatever state you are in transmits itself to others.

[Speaker 2] (5:35:31 - 5:35:37)

How does playing a role at work keep us from being powerful?

[Speaker 1] (5:35:40 - 5:36:06)

Well, if you play a role at work, you always have a secondary motive in what you do, because the ego is at work. You are not totally focused on the task at hand, because there is some self-interest there. You want to protect yourself.

You want to get credit for yourself. You want to perhaps eliminate other people around you, or perhaps you want to use other people for your own purposes.

[Speaker 2] (5:36:06 - 5:36:09)

A lot of times this happens when people get promoted to supervisors.

[Speaker 1] (5:36:09 - 5:36:10)

Yes.

[Speaker 2] (5:36:10 - 5:36:29)

You know, they were really good in whatever position they had, and then they get promoted to supervisors, have a little more power, means they're not just now functioning at work for themselves, but now they're over other people, and a little bit of power goes to their heads, and before you know it...

[Speaker 1] (5:36:29 - 5:37:13)

That's absolutely right, and that's the ego. If you have a position of little power, then the ego is kind of there in potential. It's latent as far as your work situation is concerned.

The similar situation you have in certain third world countries, where often you find a revolution overthrows the government, and the people who initiate the revolution have the best intentions. They want eventually, they want to do away with corruption, they want the best for their country. The moment they get into power, the latent ego in them, although they had good intentions, comes up and they repeat the same dysfunction that they wanted to do away with.

[Speaker 2] (5:37:14 - 5:37:29)

Happens all the time. All right. Shali lives in Stockholm.

Shali, you were on earlier today. We Skyped you on the Open Word Show earlier. Well, you've been up a long time.

I hear you have a question about raising your three-year-old daughter. Go ahead.

[Speaker 5] (5:37:30 - 5:38:20)

I do have a question about that. A lot of it, I guess, has been answered just by listening to tonight's show, but the question about her is, how do you stay present when you're trying to discipline your child, and she starts screaming and shouting, and she's only three, so I can't really explain to her that it's really your ego that's coming. And I feel like she's learning these roles.

I guess my question is, you know, I want to raise her as a more conscious human being. You know, I don't want her to be awakened at the age of 35 like me. How do you raise a more conscious child, and how do you stay more conscious when you're dealing with conflict?

Because I don't want to set a negative pattern for, you know, when she's 16 and she wants to borrow the car, for example.

[Speaker 1] (5:38:20 - 5:38:43)

Yes, yes. I would suggest that you pay, first of all, pay more attention to your inner state than to what is happening to your daughter. Because I believe you experience, perhaps, your daughter causing you feelings of anxiety sometimes.

[Speaker 5] (5:38:44 - 5:38:45)

Yeah, right on.

[Speaker 1] (5:38:45 - 5:39:48)

You believe that? Now, that seems to be the case, that your daughter, by going through certain kinds of behavior, causes you feelings of anxiety. But ultimately, that is not the case.

You cause yourself the feelings of anxiety. When your daughter refuses to eat, she's not making you anxious. Only you can do that.

So it is vital what state of consciousness you are in, what emotional state you are in, when you are relating to your daughter. Because if you're often in a state of anxiety, you get into a vicious circle. The anxiety that you believe was caused by your daughter's behavior, but is ultimately caused by your reaction to your daughter's behavior, that anxiety then will affect her.

And that is a nervous energy field that will provoke further so-called bad behavior in her. Because children absorb...

[Speaker 2] (5:39:48 - 5:39:53)

I was going to say, a three-year-old is absorbing that and picking up that energy more than even your language.

[Speaker 1] (5:39:53 - 5:39:54)

Yes.

[Speaker 2] (5:39:54 - 5:39:56)

They're picking up the energy that you carry.

[Speaker 1] (5:39:56 - 5:39:57)

Yes.

[Speaker 2] (5:39:57 - 5:39:57)

Right.

[Speaker 1] (5:39:57 - 5:39:58)

Yes.

[Speaker 2] (5:39:58 - 5:39:58)

Yes.

[Speaker 1] (5:39:58 - 5:41:41)

So your first... Because that is their language. That's right.

Yeah. And so your first realization needs to... your first interest needs to be in any situation with your child, okay, there's the external situation, there's what the child is doing or is not doing but should be doing, or screaming or whatever it is, or not eating, not wanting to go to bed, whatever children do.

But your first interest needs to be, okay, what's my inner state right now? Am I accepting this moment no matter what form it is? Am I saying that's...

What I suggest is the little mantra that I recommend is to ask yourself whether you can be there as the space for whatever your daughter does. Can I be the space for this? This is a general thing that many people will find helpful no matter what situation you go into in life, at work, at home, wherever.

The present moment, am I able to accept this moment as it is or am I saying this should be different? You should behave differently but she's not behaving differently. She's behaving the way she's behaving right now.

You need to accept that right now she's screaming if that's what she does. There it is. Can I be the space for that?

And then you see her screaming. This is related to the little exercise we had earlier where you felt yourself becoming transparent to an irritating external situation so that you don't have a reactive barrier inside you.

[Speaker 2] (5:41:41 - 5:42:02)

That's hard to do though when your child is screaming because your immediate instinct, I would think, is to stop the child from screaming, to resist the screaming, to try to prevent more screaming. And so the resistance of that, the angst and the anxiety of that creates more screaming.

[Speaker 1] (5:42:02 - 5:42:02)

More screaming.

[Speaker 2] (5:42:02 - 5:42:10)

Because if you could just be calm enough to allow your calmness to then calm the child. That's easier said than done.

[Speaker 1] (5:42:10 - 5:43:02)

Yes, that's your spiritual practice. You don't need any other spiritual practice. Yes, for the next few years.

It's far better than going to a monastery and meditate all day long. It's much more effective. Make that into your spiritual practice and then you will see as you become more peaceful and more accepting of the present moment, more being the space, then that will transmit itself to the child and affect the child.

And the child will absorb your emanation, your energetic vibrational frequency and the change will happen in that way rather than feeling that I need to change her. The change happens when you change.

[Speaker 2] (5:43:02 - 5:43:18)

Yeah, that is to prevent her, but that is to not allow her to do things that are dangerous or to, you know, he's not saying that, but he's saying about adjusting the way you are being, capital B, with her. Capital B. Yes.

Thank you.

[Speaker 5] (5:43:18 - 5:43:22)

Thank you so much, and thank you so much for doing this web seminar. I hope you do more.

[Speaker 2] (5:43:22 - 5:43:34)

Well, thank you. Thank you so much. It's a way of being present for any situation.

And what you were saying is we can apply it not just to children, but to all situations.

[Speaker 1] (5:43:34 - 5:44:53)

Any situation. And it's usually the case, in some people's lives, they have a variety of little challenges. There's other people who have one predominant difficulty in their lives, whether it's another person, whether it's a health situation, or whether it's a work situation or financial problem.

They have one huge challenge in their lives. And usually one would consider the main, this huge challenge in your life as your greatest enemy, almost, the greatest burden, or as Christians would call it, my cross. To bear.

To bear. Yeah. Now this, it doesn't, this can actually be turned around and you can make that very thing that is considered your great...

Your cross to bear. You can make that into your greatest help on the spiritual path. Right.

Because it's precisely there that you can, if you can bring acceptance to that and be the space for that situation, that is usually called, would usually be called bad by the mind, but it is. You can't argue with that. This is the situation right now.

Can I be the space for that? Then that situation takes you into surrender and into presence.

[Speaker 2] (5:44:53 - 5:45:35)

So that, you know, so many people, when they were first talking about purchasing this book on the website, I saw a lot of messages and people saying, I hope this, you know, shows me my life purpose. I want to awaken to my life purpose. And for a lot of people, that they want that to be something grand.

They want it to be, you know, saving starving children in India and Africa. They want it to be some, you know, great description or something. But what you're saying is, is that if we are allow ourselves to be fully present with whatever our chosen function is in life

and whatever difficulties might arise, that there is sacredness in the difficulty.

[Speaker 1] (5:45:35 - 5:45:35)

Yes.

[Speaker 2] (5:45:36 - 5:45:37)

If we allow it to be.

[Speaker 1] (5:45:37 - 5:45:54)

Yes. And be fully present with whatever it, the situation is now. Yes.

And then go from there. So, because then your inner self changes when you're fully present with the situation, you're no longer putting up internal resistance to life.

[Speaker 2] (5:45:54 - 5:46:03)

Even if there is that thing that you call, there's something that you call background happiness. There's something that happened or needs to happen or someone who did something.

[Speaker 1] (5:46:03 - 5:46:04)

Background unhappiness.

[Speaker 2] (5:46:04 - 5:46:26)

Background unhappiness. There's something that happened or needs it. He refers to that on page 114, everybody.

There's something that needs to happen in my life before I can be at peace. Something happened in the past that should not have happened. Something is happening now that should not be happening.

How do we make peace with the background unhappiness of our lives?

[Speaker 1] (5:46:26 - 5:47:04)

You recognize the background unhappiness as not a content base, but as structural. It's the structure of the egoic mind to create that. We had the same when Jenny asked her question.

We had the similar thing. The guilt feelings that she had was part of the background structure of the ego. And no matter what situation, if you haven't tackled or recognized the structure of the ego in yourself as certain thought forms that repeat themselves, no matter what situation you go into, they will come up in some new form, but basically the

same structure.

I got it. I got it.

[Speaker 2] (5:47:04 - 5:47:57)

So the secret to happiness, you say. There's so many people were writing about this on the web. The secret to happiness, everybody, page 115.

There are three words that convey the secret of the art of living, the secret of all success and happiness. One with life. One with life is being one with now, you say.

You then realize that you don't live your life, but life lives you. Life is the dancer and you are the dance. I have to tell you, I love this book, but I was like, gee, I thought life was the dance and I was the dancer.

And there are a lot of people on the web who are saying the same thing. Can you explain how life is the dancer and we are the dance? Why aren't we the dancer?

[Speaker 1] (5:47:58 - 5:48:59)

You are not separate from life. So whatever, any form. Life is the dancer.

Life is dancing the dance of form, one could say. Every human being and everything that exists is part of the dance of life. That which moves you, the very consciousness that animates your being, that animates every cell of your body, that produces thoughts too, the very consciousness that you are is the one universal, the one life.

And that permeates everything. So the entire universe is permeated by that consciousness, by life, which is another word for God. I don't see God as an entity that is in a particular place somewhere.

But as the essence, the intelligence, the animating life essence behind all life forms. It's the eternal. The totality.

Yes.

[Speaker 2] (5:48:59 - 5:49:11)

It's the totality. You see God. You're saying that God is, your idea of God, is the totality of the essence of all life form.

[Speaker 1] (5:49:12 - 5:49:55)

Yes. And ultimately, you are not separate from that. It's the egoic mind that says, my life.

The moment you say my life, you've already separated yourself from life. It's a thought. You have a thought to say, this is my life.

And then you think, oh, I can lose my life. I am not separate from life because I am life. It's only through the structure of language that you create the illusion of separation.

I see that. The dog still knows on a primordial level, the animal, the tree knows that it is one with life. So it doesn't have this fear of death.

And it doesn't see itself as separate from the rest of the universe.

[Speaker 2] (5:49:55 - 5:49:58)

So let me ask you the big question. You have no fear of death?

[Speaker 1] (5:49:59 - 5:50:10)

No. No. The ego has dissolved.

And so only the ego fears death. I know there is no death. You know there is no death.

[Speaker 2] (5:50:11 - 5:50:15)

Oh. OK, tell me how.

[Speaker 1] (5:50:16 - 5:50:18)

I have a little thing at the end of this chapter.

[Speaker 2] (5:50:18 - 5:50:26)

I know you say the incontrovertible proof of immortality. I read that and I went, OK, I read that.

[Speaker 1] (5:50:26 - 5:50:39)

I've done a little thing I did there. Usually when people talk about immortality, they use certain arguments, perhaps from physics. They say the energy gets never is destroyed.

Energy can only become transformed.

[Speaker 2] (5:50:39 - 5:50:40)

That's right, transformed.

[Speaker 1] (5:50:40 - 5:51:18)

So the vital energy that is your life, because energy cannot be destroyed, must survive in some form. That's often the argument for the survival of that life. There is no death.

Only the form dissolves. That's right. That's one way you can approach it.

But what I thought I'd do, I'd look at the structure of this sentence of language that says, my life, or I have a life. Because most people believe that they have a life. And they also believe that they can lose their life.

Now, if you look at that sentence and say, I can lose my life, then I am separate from life.

[Speaker 2] (5:51:19 - 5:51:23)

So there is no such thing as my life, you say at the end of this chapter, page 128.

[Speaker 1] (5:51:24 - 5:51:41)

Because I am life. I am not separate from life. I am an expression of the one life, a temporary expression in this form of the one timeless and formless life.

So I don't have a life because I am life, expressing itself as this form.

[Speaker 2] (5:51:41 - 5:52:00)

Okay, so what happens when you, two weeks ago, talked about your mother and father lying in the casket, and you realized that the life force, or formlessness, that they were lying in the casket, and there were these bodies, but they were not there.

[Speaker 1] (5:52:00 - 5:52:00)

Yes.

[Speaker 2] (5:52:00 - 5:52:08)

They were not there. So we're not our bodies. We do know that.

Everybody who's reading this book knows, we're not our bodies. We do get that.

[Speaker 1] (5:52:09 - 5:52:49)

And that's, once you can actually sense that, not just as a, it's not just a belief, you can also see that you're not your body, even if you just approach it logically, and see that when there's a dead body, then that being is not there anymore. There's only the flesh and the bones. Right.

And when the being isn't there anymore, the flesh and the bones very quickly dissolve. When the animating presence isn't there anymore, all the atoms and molecules separate. Right.

And go their own way. Right. Because the animating presence is not there anymore.

Okay, so continuing here.

[Speaker 2] (5:52:50 - 5:53:25)

So there's no such thing as my life, and I don't have a life. I am life. I and life are one.

It cannot be otherwise. So how could I lose my life? How can I lose something that I don't have in the first place?

How can I lose something that I am? It is impossible. So what is happening here is, I just got it.

Hello, hello, hello. I got it. We are confusing the I am life force with our bodies.

Yes, yes. We're confusing that.

[Speaker 1] (5:53:25 - 5:53:27)

Yes, that's right. That's right.

[Speaker 2] (5:53:28 - 5:53:49)

So when this dies and becomes the shell, and dissipates, and the atoms go wherever they go, back into the ground, ashes to ashes, dust to dust, we are confusing that which is the physical form, the human, we're confusing that with the being. Yes, that's right. And they are separate.

[Speaker 1] (5:53:50 - 5:54:00)

Yes. So another way, if you don't like the word life, you can say the universe. People believe that I am here, and there's the rest of the universe.

[Speaker 2] (5:54:01 - 5:54:01)

Right.

[Speaker 1] (5:54:01 - 5:54:58)

I have come into this universe. They don't know from where. Yeah.

I've come into this universe. It would be more appropriate to feel that you have come out of this universe, because you are this universe experiencing itself very briefly. As a human.

As a human. As a human. I got that.

And so it wants to do that. I got that, I got that, I got that. It's wonderful when you realize there's more to you than a person.

You are the universe. Expressing itself. Yes, and experiencing.

As a human. As a human. And it...

Called Eckhart. Yes, for a little while. For a little while.

And then it goes through other experiences. And then where do we go, Eckhart? Could you tell us that?

Well, let's see what happens. Otherwise, you take the fun out of it. You have to...

If you knew the rest of your life, already the fun would be taken out of it.

[Speaker 2] (5:54:58 - 5:55:26)

Oh, okay. All right. Well, before we say goodbye, I know there's lots we did not get to in this chapter.

We could have spent, you know, two or three weeks on this one chapter. But what would you say is the essence of this chapter? The essence of this chapter?

Yeah, the role-playing chapter. What I said in the beginning, that we're humans and beings, and in this body trying to live through the two.

[Speaker 1] (5:55:26 - 5:56:00)

Yes, it's balancing the human and the being, so that you can be function in this world of form, where you have to do things and fulfill your function. At the same time, not lose yourself in that. Be rooted in the depth of being, so that you're not lost in form.

So there's a depth to you and rootedness in that stillness, that aliveness. And then from there, you function out here. And there's always then a peace in the background.

A peace in the background. No matter what's happening out there.

[Speaker 2] (5:56:00 - 5:56:11)

And most particularly, not to be attached to, defined by the roles that we play in life and realize what they are, just roles.

[Speaker 1] (5:56:11 - 5:56:11)

Yes.

[Speaker 2] (5:56:12 - 5:56:12)

Yes. Yes.

[Speaker 1] (5:56:12 - 5:56:22)

And relinquish the role when it's not required anymore. When your children grow up, you don't need to be a mother or father. You don't need to play that role anymore.

[Speaker 2] (5:56:22 - 5:56:28)

See, so many people think that that is who they are. And so when their children grow up, they don't know who they are anymore.

[Speaker 1] (5:56:28 - 5:56:32)

Yes. Can be a crisis or people retire. That's right.

They had identified.

[Speaker 2] (5:56:32 - 5:56:33)

They were their job.

[Speaker 1] (5:56:33 - 5:56:35)

Yes. And then who am I?

[Speaker 2] (5:56:35 - 5:56:38)

Yeah, you were talking about in Japan, where it used to be you kept your job for life.

[Speaker 1] (5:56:39 - 5:56:39)

Yes.

[Speaker 2] (5:56:39 - 5:56:43)

And you were sharing with us the last time about a man who committed suicide.

[Speaker 1] (5:56:43 - 5:56:52)

But there's been many cases of people in Japan who lost their jobs and committed suicide because they were so identified. Their company was their sense of self.

[Speaker 2] (5:56:54 - 5:58:19)

Well, fascinating. I want to thank all of you around the world for making this. This is really a remarkable experience for making it possible.

Eckhart and I will be here again next Monday at 8 p.m. Tell all your friends, share the book with them. If they say, I don't get it, that's okay. That's really okay.

That's okay. They'll have the book and maybe pick it up a year from now, two years from now, 10 years from now. This fourth class will be available on demand starting tomorrow, just like all the other classes, for free here at Oprah.com.

And if you want to download a podcast of any of our classes, you can also do that tomorrow at Oprah.com and at iTunes. Your homework assignment for this week is to update your workbook. Next week, it's the chapter many of you've been waiting for, chapter five, the pain body.

The pain body. If you feel burdened by your past, begin to learn how to lighten that load. That's going to be really very exciting.

Now, many of you have been asking about our new Earth theme music. The song is called We Are One Earth and it was produced by Harpo Sounds, our in-house music label. Beginning tomorrow, it will be available as a free download on iTunes and Oprah.com.

So enjoy it. Those of you who've asked us for us. This was fun.

This was fun. And so let's just wait to see what happens. Let's just wait to see what happens.

Thank you so much.

[Speaker 3] (5:58:19 - 5:58:21)

See you in class next week. Bye everybody.

[Speaker 2] (5:58:42 - 6:00:42)

Hi everybody. Welcome again to class number five in our webcast series about Eckhart Tolle's A New Earth. We're at the halfway mark and I'd like to thank all of you who are committed to this work and make time every week to share this space with us and to give this to yourself.

As of today, we've hit nearly 11 million streams and downloads of this series. That's really uplifting. So together, I believe that we are beginning to create powerful changes in our lives as individuals and then putting that out into the world.

Before we get started, I wanted to share something with all of you. Our friend Elizabeth Lesser of the Omega Institute sent me a poem that I'd like to share with everybody. She sent it to me this week because I, several weeks ago, was talking about being under my trees and sensing the trees and so she emailed me this poem and said, here's a poem to be with your trees.

It's called Lost by David Wagner and will be on our website for you to get later. So listen to this, Eckhart. It says, stand still.

The trees ahead and bushes beside you are not lost. Wherever you are is called here and you must treat it as a powerful stranger. Must ask permission to know it and be known.

The forest breathes. Listen. It answers.

I have made this place around you. If you leave it, you may come back again. Saying, here.

No two trees are the same to raven. No two branches are the same to wren. If what a tree or a bush does is lost on you, you are surely lost.

Stand still. The forest knows where you are. You must let it find you.

[Speaker 1] (6:00:43 - 6:00:45)

Don't you love that? Oh, it's beautiful.

[Speaker 2] (6:00:45 - 6:00:56)

Yes. So that's my poem to lead us into silence. Would you like to lead us into silence?

Yes. Eckhart has a cold this week, everybody. I told you he's sounding very sexy now.

[Speaker 1] (6:01:01 - 6:02:25)

So when we go into silence, another way of putting it is to say we go into the present moment more deeply. So let's approach it from that angle today and say, let's take our attention right now into this present moment, no matter what it contains on the surface, no matter what you're perceiving or what you're feeling. You bring your full acceptance to this moment as it is, no matter what form it takes.

And that aligns you with now and takes you into stillness. So that's all we do right now. And so we're still, just for a little while, sensing what the present moment is beyond the forms of the present moment, sensing what the essence of the present moment is, because the essence of the present moment is life itself.

So it's sensing that life that is the essence of now, which is more than what you see in the now and what you touch in the now. It's deeper than that. You can only sense it.

The external senses cannot perceive it. So let's do this now and just be with the present moment.

[Speaker 19] (6:03:13 - 6:03:13)

All right.

[Speaker 2] (6:03:14 - 6:03:24)

I'm actually finding it easier. The first time we did this, I was like, oh, boy, we're going to be quiet for 10 seconds. Now I think we're going like 40, 50 seconds.

[Speaker 1] (6:03:24 - 6:03:44)

Yes. And another strange thing is when you actually enter the present moment, it's a holy place no matter where you are. And this connects with the poem you read.

If you bring your attention to it fully, every place you are is holy. So there's a sacredness to life that you become aware of when you take your attention into the present moment.

[Speaker 2] (6:03:45 - 6:04:00)

What I'm finding, too, reading this book and then working with you every week is that everything starts to be sacred. I mean, everything starts to be. You can find the sacred in the most ordinary of things.

[Speaker 1] (6:04:01 - 6:04:01)

Yes.

[Speaker 2] (6:04:01 - 6:04:30)

And that there is a calmness and a stillness to almost everything if you can get quiet enough yourself to feel it. Yes. Yeah.

That's what's happening to me. Yes. As so many other people are experiencing whatever you're experiencing, how the reading of this book, The Awakening for you, is taking on whatever form it does in your life, that's what I'm seeing for myself.

Yes. Yeah. But everything's magical.

Yes, yes. You never have to be bored, ever.

[Speaker 1] (6:04:30 - 6:04:45)

No, no. And the need for artificial stimulus goes when people continuously need to, whenever they get home, they need to switch something onto some kind of entertainment. You can still enjoy entertainment, but you're not dependent anymore.

[Speaker 2] (6:04:46 - 6:05:54)

On that to fill you up. Yeah. Well, tonight we're discussing Chapter 5.

So glad we're in the pain body. So I wanted to just start with my idea of an overview of this chapter. You say that in this chapter that the human mind seems to be hooked on me and my story, constant mind chatter that keeps negative emotions alive and

personalizes everything.

You say at the beginning of this chapter on page 129, I'm on everybody, that the greatest part of most people's thinking is involuntary, automatic, and repetitive. It's no more than a kind of mental static and fulfills no real purpose. Strictly speaking, you don't think thinking happens to you.

The statement, I think, implies volition, you say. It implies that you have a say in the matter, that there's a voice involved on your part. But really, you say, I think it's just as false a statement as I digest or I circulate my blood.

Digestion happens, circulation happens, thinking happens.

[Speaker 1] (6:05:55 - 6:06:47)

Yeah. So it's becoming aware that thinking happens to you all the time. The key is becoming aware of it.

It's happening to everybody until the awareness occurs. Then you are identified with that voice in the head, with its repetitive thought patterns. And that is what most people are trapped in.

And it makes up their superficial personality with all the continuous repetitive judgments and likes and dislikes and prejudices and whatever makes up the content of their egoic mind. So people are trapped in that and derive their sense of self from that, which is ultimately insubstantial, conditioned by the past, not who they are. Absolutely.

[Speaker 2] (6:06:48 - 6:07:06)

And you say also in Chapter 5, The Pain Body, you show how this addiction to being these thoughts in our head, this addiction to these thoughts in our head, to this negativity, is at the root of humanity's problems. On page 137, you write, we are a species that has lost its way.

[Speaker 1] (6:07:06 - 6:07:54)

Yes. And we are lost. I could say also we are a species lost.

We are lost in thought. We've lost ourselves in the mind. So looking for some kind of identity in the movement of thinking without ever really finding it.

So most important step in any person's awakening is to realize that there is a voice in their head that doesn't stop speaking. When you realize all this, and then you begin to realize what kinds of things the voice is saying, repetitive judgments and so on, negative thoughts about yourself, about other people, about situations you are in, especially all these repetitive negative thoughts that many people are trapped with, you become

aware of that.

[Speaker 2] (6:07:54 - 6:07:58)

Yes, and then you become aware that it's really just the story that you've told yourself.

[Speaker 1] (6:07:58 - 6:07:59)

Yes.

[Speaker 2] (6:07:59 - 6:07:59)

About yourself.

[Speaker 1] (6:08:00 - 6:08:00)

Yes.

[Speaker 2] (6:08:00 - 6:08:01)

And that's all it is.

[Speaker 1] (6:08:02 - 6:08:02)

Yes.

[Speaker 2] (6:08:02 - 6:08:03)

All right. That it has no power.

[Speaker 1] (6:08:04 - 6:08:04)

Yes.

[Speaker 2] (6:08:04 - 6:08:06)

Yes. And the past has no power over you.

[Speaker 1] (6:08:06 - 6:08:15)

No power. The power comes in with your awareness that there is a voice. Yes.

Because the awareness is not part of it. And that is part of being, becoming present.

[Speaker 2] (6:08:15 - 6:08:30)

Yes. One of my favorite quotes of this chapter is, nothing on page 141, nothing ever happened in the past that can prevent you from being present now. And if the past cannot prevent you from being present now, what power does it have?

[Speaker 1] (6:08:31 - 6:09:06)

Yes. Because many people are so attached to the past that they carry a burden, like carrying a huge sack on your back, a burden. You're identified with that.

And they believe that they're unable to be present because the past prevents them from being present. But it can't do that. You can step out of the stream of thinking, take your attention into the present, and immediately the past no longer has that power over you.

[Speaker 2] (6:09:06 - 6:09:09)

Because nothing ever happened in the past that can prevent you from being present.

[Speaker 1] (6:09:10 - 6:09:10)

Yes.

[Speaker 2] (6:09:10 - 6:11:43)

Now. Yes. You say that the core of all of this is the pain body.

On page 141, we read that any negative emotion that is not fully faced and seen for what it is in the moment it arises, does not completely dissolve. The energy field of old, but still very much alive emotion that lives in almost every human being, is the pain body. And chapter five introduces us to the pain body.

Amazing. You know, when I read this, I thought about my childhood. Now, I've shared my childhood with lots of people.

And as a child, I was raised by my grandmother for the first six years. And my grandmother used to whip me often, like I used to get beatings on a regular basis. And it was really a part of our culture.

And I know many of you were raised this way too, that not only would you get beaten for almost, you know, for doing nothing, for you broke a glass or you, you know, spoke out of turn or whatever the adult deemed was inappropriate for you in that moment. But I would get beaten. And then I was never allowed to have any emotion about it.

I remember feeling many times my grandmother would whip me with switches, she would braid the switches together and I'd get a whipping. And then in the middle of whipping me, she'd say, stop your crying, stop your crying. And I'd get whipped until I would stop crying.

And then afterwards she would say, you better wipe that pout off of your face. You better put a smile on your face. So you'd have to now act as though the beating that you just had didn't happen.

And when I read this, that any negative emotion that is not fully faced and seen for what it is in the moment it arises, does not completely dissolve. It leaves behind a remnant of pain. I realized that that pain of not being able to express the emotion of just being able to be angry.

I mean, now I see kids today when their parents say something and they don't like it. The kids can say, I don't like you, or that upset me, or, you know, God forbid, I hate you, which, you know, in my culture was never allowed. You had to suppress that, whatever you're feeling, if you're beaten, wipe that pout off of your face, wipe your tears, stop crying right now.

And so that would be a huge pain body that I would end up carrying, especially as a child, because you say children, especially carry it.

[Speaker 1] (6:11:43 - 6:11:52)

So did you find then that as you grew up, that there was a lot of unexpressed negative emotion in you?

[Speaker 2] (6:11:52 - 6:12:19)

I didn't, it wasn't unexpressed. It was repressed ability to, it's what caused me to have the disease to please for so long, a desire to please everybody, because the ability to say in the moment, this upsets me, or this really bothers me, or what you're doing, I don't like, was not something I felt I could do for the longest time.

[Speaker 1] (6:12:21 - 6:12:29)

So all these negative remnants of negative emotions, they become, they accumulate in the body.

[Speaker 2] (6:12:30 - 6:12:31)

I ate mine.

[Speaker 1] (6:12:31 - 6:14:26)

Yes. And then together they form what I call, because now we need to realize that any emotion that you have is a form of energy that's acceptable, I think, to most people. Right.

Just as every thought you have is a form of energy. Right. Every thought is energy, so there's nothing spooky about that.

So when we say, when I say that the pain body can be considered almost an entity in its own right that lives in you, some people find that's a little spooky, but all that I'm trying

to say is here, it's an energy form. Entity is another word for it. So an energy form lives in you that you may not be aware of all the time, because some of the time it is dormant, and it's only active for a certain percentage of time.

So first realization is that there is something in me that seeks unhappiness, that seeks unpleasant experiences, that seeks more negativity, because it feeds on those things. Those things, negative thoughts will feed the pain body. That is one of the favorite ways pain body to feed is on your own thinking.

So this is very important for people to realize, to observe within themselves that periodically in many people, an addiction to negativity arises. And if you can recognize that as it arises, then you're no longer totally at the mercy of it.

[Speaker 2] (6:14:27 - 6:14:29)

Because the awareness dissipates it.

[Speaker 1] (6:14:29 - 6:14:31)

Yes. Yes. Yes.

Yeah.

[Speaker 2] (6:14:31 - 6:15:01)

And so back to this point though, whenever there is negativity in your life that you never fully dealt with, that negativity, the energy of that negativity has to go someplace. And you're saying where it goes is inside us. And for me, everybody knows I've struggled with my weight for years.

For me, that's the form that it takes. For a lot of other people, it makes them outwardly angry or negative toward other people.

[Speaker 1] (6:15:01 - 6:15:01)

Yes.

[Speaker 2] (6:15:03 - 6:15:07)

But it has to take some form. For some people, it makes them sick, makes them ill.

[Speaker 1] (6:15:07 - 6:15:51)

Yes. And a very frequent manifestation of it, perhaps the most frequent manifestation of the pain body is in intimate relationships where periodically partners have to go through their drama. They have to reenact drama every few weeks.

In some cases, every few days, they go through intense emotional negativity. And usually, the pain body awakens first in one, in either the man or the woman first. And when the pain body awakens, it wants some kind of reaction, negative emotional reaction.

[Speaker 2] (6:15:51 - 6:15:52)

It's seeking that from the other person.

[Speaker 1] (6:15:52 - 6:16:22)

Because it feeds on it. So many people have realized when I've spoken about it, there is, oh yes, this is happening in our relationship. And periodically, the need, the pain body arises, and it then will attempt to push the partner's buttons, as they're called in some form of psychotherapy.

They say pushing the person's buttons means the pain body knows exactly what buttons to push in your partner, buttons that will certainly bring a negative reaction.

[Speaker 2] (6:16:22 - 6:16:38)

Now, is the pain body ultimately this feeling of not being good enough? Is the pain body there because of a feeling of not being worthy, of not knowing its sense of presence or consciousness? Is that why it's the pain body?

[Speaker 1] (6:16:38 - 6:16:41)

It's the emotional aspect of the ego.

[Speaker 2] (6:16:41 - 6:16:41)

Yes.

[Speaker 1] (6:16:41 - 6:16:59)

So really, pain body is part of the ego, and it's a very unhappy entity. But because its very existence consists of this unhappy vibration, it does not want an end to its unhappiness, because an end to its unhappiness is the end to the pain body. Got it.

[Speaker 2] (6:17:00 - 6:17:05)

Got it. Linda is Skyping us from her den. Hello.

Hi.

[Speaker 15] (6:17:05 - 6:17:05)

Hi.

[Speaker 2] (6:17:06 - 6:17:15)

How are you, Oprah? Is that a yellow din you have there? Yellow?

Yes. Yes, it's gorgeous. In Silver Spring, Maryland, she has a question about the pain body and her sister.

[Speaker 8] (6:17:16 - 6:18:58)

I do. And thank you, Oprah, so much for this. I first encountered your book, Mr. Chole, in 2005, and have read it at least four times. And so when Oprah picked it, I was so excited. You write on page 148 that the pain bodies love intimate relationships and families, because that is where they get most of their food. And that really resonated for me.

I had a huge aha moment, because I have a sister who has always interacted with everyone in the family in a very dramatic way. And I always considered her to be a drama queen who would rather have a problem than solve a problem. But after reading this chapter, it helped me so much understand more about her and what was going on and why she was interacting with us the way that she is.

My question is, now that I've seen that, of course, I wanted to call her and have her read the book. But you've already talked about how sometimes that's not necessarily the best way to approach people. What is the way?

How can I really reconnect the family? She is separated from our family. She's separated from her children, from us.

And we have no relationship at all. And it's really tragic. And I want to do something to help bring us back together and don't know what to do.

[Speaker 1] (6:19:00 - 6:19:04)

So at the moment, you have no contact with her at all?

[Speaker 8] (6:19:04 - 6:19:20)

She has totally withdrawn everything. I do send her emails every month or so just to check in. Sometimes she responds, but very terse and cold.

Most times not.

[Speaker 1] (6:19:21 - 6:21:10)

Well, I hope an opportunity will arise for you to get together at some point so you can continue to invite her if there's an event at home or whatever and then just be open. But when she does come, it's very important for you not to buy into her drama. I don't know whether this happened in the past, whether she used to draw other family members into

her drama.

That's usually the tendency. So now when you meet her again, then you will realize, of course, you will be in a different state of consciousness because you will see that what she is suffering from is the disease of the pain body. And that is not part of who she actually is in truth.

So you can be there as a very compassionate presence. And when the drama arises again, as it will because her pain body will be very active again when she meets you or any family member, when it happens again, it is very unlikely that you will find yourself forced to react to the pain body because you will be present. So you can simply recognize the pain body in her without the need, as that was there in the past, the need to react to it and therefore buy into her drama and feed her drama.

And that will be a very strange experience for her. Somebody who simply accepts her the way she is. And if accusations come at you, whatever she does, you did this or whatever form the drama takes.

[Speaker 8] (6:21:10 - 6:21:11)

You sound like you know her.

[Speaker 1] (6:21:11 - 6:21:58)

I know the pain body. They're all the same, basically. So then you can simply accept that she's suffering from this and simply be there as a compassionate presence without reacting.

Allow her to be in her pain body. And that means the drama cannot sustain itself for very long if only one part, one person plays the drama. It needs two.

So you're not feeding her pain body anymore. And then see what happens. She may be confused.

I've experienced that quite a few times when people came up to me with heavy pain bodies.

[Speaker 2] (6:21:58 - 6:22:14)

It's a story that you tell in this chapter about the friend who comes to your house and she has all the papers and she's complaining. And she doesn't know what to do. And she lays out all the papers and she's complaining, complaining, complaining.

And Eckhart basically says nothing but just listens and is the presence there for her.

[Speaker 1] (6:22:14 - 6:22:14)

Yes.

[Speaker 2] (6:22:14 - 6:22:19)

And finally, she picks up her papers, confused, and goes home and the next day says, what did you do to me?

[Speaker 1] (6:22:20 - 6:22:44)

Yes. Yeah. Yes.

But don't underestimate the pain body's ability to draw out some, to make you unconscious again, to push some kind of button and you will find yourself reacting again. Because pain bodies are very cunning, very clever. And they know exactly what will make you unconscious and what will make you react.

[Speaker 2] (6:22:44 - 6:22:48)

You speak of it like it's a creature that's like an alien force inside of us.

[Speaker 1] (6:22:48 - 6:22:50)

Yeah. I don't, yes, that's how I see it.

[Speaker 2] (6:22:50 - 6:23:02)

Really, really. But you see that Linda, that being, that this is, this then becomes your sacred spiritual journey. This is a part of your spiritual journey to not be drawn into the drama.

[Speaker 8] (6:23:03 - 6:23:20)

Well, I, it's so interesting you put it that way over because that's what I've kind of come to the conclusion that this is part of my awakening. Yeah. It's my role in my family is to kind of be the one to help her get out of this.

[Speaker 2] (6:23:20 - 6:23:20)

Yeah.

[Speaker 8] (6:23:20 - 6:23:20)

Yes.

[Speaker 2] (6:23:21 - 6:23:28)

And not by judging and not by telling her to, but by being that which you, you know, want, wish to emulate.

[Speaker 8] (6:23:29 - 6:23:37)

Yeah. And that's the hard part is not judging because I guess that's the part of the pain body that she activates in me.

[Speaker 2] (6:23:37 - 6:23:43)

Because your pain body wants to say, who do you think you are? Exactly. I've been there.

[Speaker 1] (6:23:43 - 6:24:35)

And of course, when the pain body takes over a person, the whole personality becomes transformed. And sometimes people are shocked when they marry somebody or they start living with somebody. And this lovely man or woman that they love so much, one morning suddenly he or she turns into a little monster and the total energy shift in them, complete change of energy.

Like it's truly as if they were possessed by a completely different, very negative personality. And that comes as a shock often to people when they start living together. And again, it doesn't mean that necessarily that you chose the wrong person to live with.

It just means for the first time you experienced- The pain body showed up. That person's pain body.

[Speaker 2] (6:24:35 - 6:24:47)

And also what we were talking about in the last chapter, you were playing a role up until then. You were playing the role. I am in love with you.

And often love, you say, is about your own possessiveness.

[Speaker 1] (6:24:48 - 6:25:00)

And so the roles are easy to play. As long as you're not living together, then you can sustain the roles. But when you start living together, very soon the roles cannot be played anymore.

[Speaker 2] (6:25:00 - 6:25:11)

And also that's why I was thinking with the pain bodies, what happens on a lot of holidays, Linda, you've seen this in families. Everybody comes together and you have all those pain bodies in a room.

[Speaker 19] (6:25:11 - 6:25:12)

Oh, yeah.

[Speaker 2] (6:25:12 - 6:25:18)

Clashing. Clashing and reacting to one another and all living in the past- about the past.

[Speaker 1] (6:25:18 - 6:25:18)

Oh, yes.

[Speaker 2] (6:25:18 - 6:25:22)

Because that's what all the- that's what the coming together for families is about.

[Speaker 1] (6:25:22 - 6:25:27)

Thanksgiving and Christmas Day are the best day for the pain bodies because- Yeah.

[Speaker 2] (6:25:28 - 6:25:28)

Really?

[Speaker 1] (6:25:29 - 6:25:33)

Everywhere. And often the families go through the same thing year after year.

[Speaker 2] (6:25:33 - 6:25:38)

Really. Thank you, Linda, for bringing that up. Thank you so much.

[Speaker 8] (6:25:38 - 6:25:42)

And I will listen to the rest of the class. Thank you so much for the opportunity.

[Speaker 2] (6:25:42 - 6:26:05)

Thank you for bringing that up for us. Yeah. And often- yeah.

The reason why all- you have all these pain bodies clashing Thanksgiving on the major holidays that come together. And people have an image in their mind, the courier in Ives, the painting of what they want the Thanksgiving dinner to be. And instead it becomes something different because everybody's bringing their past.

[Speaker 1] (6:26:06 - 6:26:06)

Yes.

[Speaker 2] (6:26:06 - 6:26:08)

Living that moment through their past.

[Speaker 1] (6:26:08 - 6:26:11)

Yes. Yes. That's amazing.

[Speaker 2] (6:26:11 - 6:26:14)

So how do we change that this Thanksgiving?

[Speaker 1] (6:26:14 - 6:26:31)

Well, the- it just takes one person to be present and one person not to participate in this. So when next event happens, family gathering, whatever it is, then you will see the usual comments will be made.

[Speaker 2] (6:26:31 - 6:26:32)

That's right.

[Speaker 1] (6:26:32 - 6:26:35)

And the usual reactions will happen.

[Speaker 2] (6:26:35 - 6:26:38)

Can you believe he did? Yeah.

[Speaker 1] (6:26:38 - 6:27:18)

Yes. Or you- or you visit your parents and your parents don't fully approve of you. And then they say, well, you remember 10 years ago I told you you should have done that.

You would be better off now if you had done that. Right. And again, immediately if you're not present, pain body will arise and become defensive.

Anger will arise. So- You're in it. You're drawn into the drama.

Yes. So it requires great alertness not to be drawn in. Right.

So because the- we don't underestimate the pain body's ability to draw in. Sometimes even very present people can still be drawn in.

[Speaker 2] (6:27:19 - 6:27:35)

And you were saying that it happens in intimate situations, in family situations more often than not, because I would suppose is because out in the world, everybody's trying to be at least on their best behavior. A lot of people who are taking this class, are working people who see it in their jobs every day with people.

[Speaker 28] (6:27:35 - 6:27:36)

Yes.

[Speaker 2] (6:27:36 - 6:28:15)

Every day. I love on page 134 when you say, although the body is very intelligent, it cannot tell the difference between an actual situation and the thought. It reacts to every thought as if it were a reality.

It doesn't know it's just a thought. To the body, a worrisome, fearful thought means I'm in danger. And it responds accordingly.

Even though you may be lying in a warm and comfortable bed at night, the heart beats faster, muscles contract, breathing becomes rapid. There's a buildup of energy. But since the danger is only a mental fiction, the energy has no outlet.

The rest of the energy turns toxic, interferes with the harmonious functioning of the body. So that's what you said weeks ago about worry.

[Speaker 1] (6:28:16 - 6:28:16)

Yes.

[Speaker 2] (6:28:17 - 6:28:17)

Yeah.

[Speaker 1] (6:28:17 - 6:28:26)

Oh, to see in oneself when worry arises, what we call worry is simply repetitive negative thought patterns.

[Speaker 2] (6:28:26 - 6:28:34)

That's right. And your body doesn't know the difference. And so all of that energy is inside your body, and that's what makes people sick.

[Speaker 1] (6:28:35 - 6:29:21)

Yes. So it's very important to clear up your mind so that you stop the continuous negativity of the egoic self-talk, as we could call it. So recognize it and then step out of that stream of thinking. Use any device you can.

I recommend device number one to step out of the stream of negative thinking. Come into the present moment. Take one or two conscious breaths.

You've stepped out of the stream of thinking. Or feel the inner body. Feel the aliveness in

your arms, your hands, your legs.

Put your attention there.

[Speaker 8] (6:29:21 - 6:29:22)

Right.

[Speaker 1] (6:29:22 - 6:29:54)

You've stepped out of the stream of thinking. Or look at something and bring your full consciousness to the act of perception. For example, a tree or a flower.

Anything natural is best. Look at anything natural. Give it your full attention.

That takes you out of the stream of thinking. Or any natural sound, a bird, the wind. To bring you back, really.

Bring you back to the present moment. These are all little ways in which you can step out of the stream of repetitive thinking.

[Speaker 2] (6:29:54 - 6:30:14)

In the story on page 137, the duck with a human mind. Love that story. You talk about how the human mind creates a me and a my story that keeps negative emotions alive.

Live and personalizes everything. And it's ultimately led our entire species to a precipice. So tell us the duck story.

[Speaker 1] (6:30:14 - 6:30:15)

Well, I was...

[Speaker 2] (6:30:15 - 6:30:17)

What lessons it has for all of us as humans.

[Speaker 1] (6:30:17 - 6:30:40)

I was writing The Power of Now and writing about accumulated emotions. And then I was taking a break and went into the park and sat on a bench by a pond. And I saw two ducks approaching on the pond.

And suddenly, maybe one duck got too close to the other. Suddenly, they started getting into a fight.

[Speaker 28] (6:30:41 - 6:30:42)

Yeah.

[Speaker 1] (6:30:43 - 6:31:09)

Lasted for about 30 seconds. And then they both separated, swam off in opposite directions. They were still agitated, both of them.

And then both ducks kind of lifted themselves up on the water and vigorously flapped their wings a few times. They almost stood up on the water and going, and then suddenly they were totally peaceful again and swam off.

[Speaker 2] (6:31:09 - 6:31:11)

They were doing cleansing breath.

[Speaker 1] (6:31:11 - 6:31:11)

Cleansing.

[Speaker 2] (6:31:11 - 6:31:12)

We did from Russia last night.

[Speaker 1] (6:31:14 - 6:32:01)

And I realized at that moment I had been actually been writing about this. And the ducks were showing me how to... how they let go of what otherwise would have become accumulated negativity in the body.

Wow. And so their instinctive natural intelligence takes over. And then I realized they all do it.

All the ducks after a fight do that. And immediately that... It's like clearing their wings.

Clearing. The energy gets dissipated. Wow.

And they are totally peaceful afterwards. And then, of course, they don't have a human mind, which repeats the story of what this duck did to me. And what I'm going to do to this duck next time, or I'm never going to get close to her anymore.

But whatever the story is...

[Speaker 2] (6:32:01 - 6:32:04)

How dare you come over to my side of the pond again.

[Speaker 1] (6:32:04 - 6:32:22)

And then talk to other ducks about what that duck did to you. And all the story making... Because the story making that still goes on in the human mind keeps the old emotion alive.

So you relive it again. The negativity is relived. The body believes it's still happening.

[Speaker 2] (6:32:22 - 6:32:23)

Yes.

[Speaker 1] (6:32:23 - 6:32:25)

Because the body believes in what your mind is thinking.

[Speaker 2] (6:32:25 - 6:32:31)

Because although the body is intelligent, it cannot tell the difference between an actual situation and a thought.

[Speaker 1] (6:32:31 - 6:32:45)

Yes. So whatever thoughts you're holding, your body believes that is your reality. And the corresponding emotions will arise.

And the corresponding physical states of contraction will be there.

[Speaker 2] (6:32:45 - 6:32:45)

Wow.

[Speaker 1] (6:32:46 - 6:32:51)

So this is how... That was the duck's lesson. So I put it into the book.

[Speaker 2] (6:32:51 - 6:33:07)

That's right. I mean, and we see so many people... I know I have friends who've been through divorce, and they live and still, you know, hating their ex-spouse, and talking about their ex-spouse, and what their ex-spouse did to them.

You know, years after the spouse is gone.

[Speaker 1] (6:33:07 - 6:33:10)

And so that keeps it alive as if it were still happening.

[Speaker 2] (6:33:10 - 6:33:11)

As if it were still happening.

[Speaker 1] (6:33:12 - 6:33:13)

And there's an addictive quality...

[Speaker 2] (6:33:13 - 6:33:14)

And that's in your mind.

[Speaker 1] (6:33:14 - 6:33:24)

It's in the mind. And it's addictive. There's an addictive quality to that.

You need to see it in yourself to see that it's still the case for some of the people who are listening to us.

[Speaker 2] (6:33:24 - 6:33:28)

So it's like the monks. Tell the monk story. I like the monk story.

The two monks.

[Speaker 1] (6:33:28 - 6:33:28)

Yes.

[Speaker 2] (6:33:28 - 6:33:31)

And the one monk picks up the girl on the road.

[Speaker 1] (6:33:31 - 6:34:30)

Yes, that's the story of two monks on a pilgrimage. And they come across, in a village, they come across a young 17-year-old girl with a long kimono, trying to cross a very muddy road, but she's not daring to step into the mud. So one monk picks her up, carries her across the road through the mud, puts her down.

And so the monks walk on in silence for another four or five hours, just practicing noble silence. And then after four or five hours, they're getting close to their destination. One monk says to the monk who had picked up the girl, oh, you know, you shouldn't have done that because we monks are not supposed even to touch women.

So you really, you shouldn't have picked up that girl. You're not supposed to do that. The other monk says, oh, are you still carrying that girl?

I put her down hours ago. So the other monk was still carrying the girl, the event, in his head.

[Speaker 2] (6:34:30 - 6:34:31)

Four hours later.

[Speaker 1] (6:34:31 - 6:34:41)

Four hours, he was walking with this burden. Yes, right. That shows the reluctance of the human mind to let go of the past.

[Speaker 2] (6:34:42 - 6:34:52)

Yeah. So how many of us reading this chapter are not carrying things from four hours ago, but carrying things from four years and 40 years ago?

[Speaker 1] (6:34:52 - 6:34:52)

Yes.

[Speaker 2] (6:34:52 - 6:34:55)

People are still holding on to what was done to them.

[Speaker 1] (6:34:55 - 6:34:56)

Yes.

[Speaker 2] (6:34:56 - 6:34:56)

Yeah.

[Speaker 1] (6:34:56 - 6:35:08)

Yes. That's a dreadful burden. It's like carrying a useless weight around with you.

And some people carry it from all their lives. And they even derive some identity from that.

[Speaker 2] (6:35:09 - 6:35:09)

Right.

[Speaker 1] (6:35:09 - 6:35:10)

Right.

[Speaker 2] (6:35:10 - 6:35:21)

I had to learn years ago to let go of what had happened to me as a child because what I realized, you know, my grandmother, the people who took care of me did the best they knew how to do at the time.

[Speaker 1] (6:35:21 - 6:35:21)

Yes.

[Speaker 2] (6:35:22 - 6:35:24)

And if they had known better, they would have done better.

[Speaker 1] (6:35:24 - 6:35:47)

Yes. And that is always the case. Whatever humans have done to you.

Yeah. It's always they didn't know any better because they could only act according to their level of consciousness. Nobody can act beyond their level of consciousness.

So you cannot expect your parents, if you believe they did something that was wrong. Right. You cannot expect your parents to have acted beyond their level of consciousness.

[Speaker 2] (6:35:47 - 6:35:48)

Because that's all they knew.

[Speaker 1] (6:35:48 - 6:36:01)

Yes. Jesus on the cross said it all when he says, forgive them for they know not what they do, which means they are unconscious. So when you realize that, you naturally forgive.

[Speaker 2] (6:36:01 - 6:36:02)

That's what Jesus meant.

[Speaker 1] (6:36:02 - 6:36:07)

Yes. If he had lived now, he probably would have said they are unconscious. They don't know.

[Speaker 2] (6:36:07 - 6:36:13)

Okay. Well, Roz is on the phone from Sydney, Australia, and has a question about the pain body and grief.

[Speaker 5] (6:36:13 - 6:37:30)

Hello, Roz. Hi, Oprah. Hi, Eckhart.

Can I start by saying thank you both so much for helping to make my life feel lighter and less stressful? That's amazing. And for taking the time to answer all our questions.

But in regard to the pain body, I'd like to clarify, how do we honor the memory of our loved ones who have died and that we share tears for and not add to our pain body? I'm trying to work out, are we adding to our pain body? Or is this the type of sorrow from the state of being?

You mean when you, the ability to grieve or not? Yeah. Well, the best way I can describe it is, I lost my dad six years ago, and most of the time I think of him and I have a smile on my face.

But sometimes the tears flow for what I think is no apparent reason. Intellectually, I know crying won't bring him back and I can't change the past, but the tears just come. So am I adding to my pain body by doing that?

I feel I'm honoring my father's memory, but I'm sad at the time. So is that a negative emotion? Or is that something deeper down inside that is a natural thing and it's a part of my being?

[Speaker 1] (6:37:30 - 6:40:05)

There's a natural mourning, of course, that happens when a loved one passes away. With some people, that also can turn into pain body. And for example, that would be the case if there's an excessive or exaggerated amount of sadness or depression, some people after a loved one dies go through years of debilitating depression or they develop even extreme anger.

This is also quite frequent that people develop anger when a loved one dies. And those are instances when the pain body becomes activated through the death of a loved one. But that does not seem to be the case with you.

So to allow mourning to happen when it happens can actually be a beautiful thing. Uh, your mind, observe what your mind is doing and what kind of thoughts your mind is generating when you go through these periods of sadness or crying. Maybe your mind is not saying much at all.

Maybe there's just emotion and that can be quite beautiful. Simply to allow this emotion of sadness, which is natural after all, when somebody has passed away or when you remember a loved one, allow this emotion of sadness to be there and then you may actually find that underneath the sadness there's still some peace. When you allow the emotion of mourning to be there, then you realize that underneath the seemingly negative emotion, there's still a deeper peace.

I found that when my parents passed away a year and a half ago, both of them within a few months, the sadness came, some tears came periodically and yet through the acceptance of the emotion, there was an underlying peace that was deeper even than the sadness. And that comes with the acceptance of the emotion and that's important

for you. So I don't believe that in your case this is the pain body, but I would suggest that you observe, or perhaps you can tell me now, what kind of thoughts your mind produces when you go through these periods of sadness or weeping?

What does your mind say?

[Speaker 5] (6:40:06 - 6:40:46)

Well, usually at the end I end up smiling again. Just that I wonder whether the tears were a negative thing or no, I don't suppose tears are a negative thing, but there are just times when I suppose it's that sense of loss that comes with it, which I know is in a way is adding pain to your life, but it's something you just, no, I don't know, how do you explain the void you feel inside when you lose someone? Admittedly, I'm not getting depressed about it, thank God, but I just wondered whether, you know, logically I was adding pain to my life or whether it just is something that if you can stay detached and observe, you realize it's just a part of who you are.

[Speaker 2] (6:40:47 - 6:41:46)

I think it is a part of who we are, and, you know, I recently just lost a loved one who happened to be a four-legged animal, my beloved little Sophie I lost. Sophie died? Oh, I'm sorry to hear that.

Yes, and, you know, unless you have an animal who's a member of your family, a lot of people don't understand, but she was a member of my, she was as close to me as anybody has ever been in my life, and I will have to say that I miss her little body, and I miss the, as I know you do with your loved one, you miss, I miss the physicality of her because she slept with me every single night, came to work with me every single day, has been at every event for the past 13 years.

So I miss her physical body, but I actually feel closer to her, to the spirit of her, to the soul of her. I feel that the density of the body has allowed the spirit of her to be with me in a way that I never could really fully appreciate or absorb.

[Speaker 28] (6:41:46 - 6:41:47)

Yes.

[Speaker 2] (6:41:47 - 6:41:55)

So I actually feel closer to her. I feel the love that she was in a way that I didn't even feel when she was alive.

[Speaker 1] (6:41:55 - 6:41:56)

Yes, yes.

[Speaker 2] (6:41:56 - 6:41:58)

Did you sense that with your parents too?

[Speaker 1] (6:41:58 - 6:41:58)

Yes, yes.

[Speaker 2] (6:41:58 - 6:42:00)

So that's the piece you're talking about.

[Speaker 1] (6:42:00 - 6:42:00)

Yes.

[Speaker 2] (6:42:00 - 6:42:20)

And actually she died on the second night that we were doing this on March the 10th, and I went home in the middle of the day. She died early in the morning. I cried all afternoon.

I came here and allowed myself to accept it, to go to that place where, all right, she's gone.

[Speaker 1] (6:42:21 - 6:42:21)

Yes.

[Speaker 2] (6:42:22 - 6:42:27)

She's gone. I'm not going to say, oh, why is she gone? Oh, all right, she's gone.

[Speaker 1] (6:42:27 - 6:42:29)

Yes. And that's the acceptance.

[Speaker 2] (6:42:29 - 6:42:31)

And a piece comes with that.

[Speaker 1] (6:42:31 - 6:43:23)

Yes. Because the void is the word, because a void is left when the form that was there, the body that was there, is no longer. And that's the void.

Now the void, when it's resisted, and it is resisted, especially by the ego, the ego hates it. The ego doesn't want the void to be there. But when you can accept that now there is the void instead of the body, Yes.

then something else shines through that void, which is formless. Right. So where the form once was, the formless can now shine through.

Absolutely. And that's the beauty, that's the grace that is hiding behind death or whatever, death of whatever kind. So there's always that, you have to look for that.

I see that. I see that.

[Speaker 5] (6:43:23 - 6:43:28)

Do you see that, Roz? Yeah, that's inspirational. That natural morning makes me feel better now.

[Speaker 2] (6:43:28 - 6:43:51)

And what happens is, what happens is, Roz, if we spend our time, I always say when somebody you love dies, you now have an angel you know. I can call the angel formless or consciousness or being or whatever. But what happens is, so many people are just caught up in the grief of it and the loss of it and resisting and wanting it to be the way it was.

[Speaker 1] (6:43:51 - 6:43:52)

Yes.

[Speaker 2] (6:43:52 - 6:44:00)

Trying to hold on to the way it was instead of accepting what is, and they don't allow the grace of the formless to come through.

[Speaker 1] (6:44:01 - 6:44:04)

Then the grace cannot come through. That's right. I got that.

Yeah.

[Speaker 2] (6:44:04 - 6:44:12)

I hope you got that too, Roz. Yeah, thank you. That was lovely.

I really appreciate that. Okay. God bless you both.

God bless you.

[Speaker 1] (6:44:12 - 6:44:12)

God bless.

[Speaker 2] (6:44:12 - 6:44:52)

I love when you say that sometimes understanding the science, for me, sometimes understanding the science behind these concepts that you're talking about makes it easier. And you say on page 146, all things are vibrating energy fields in ceaseless motion. The chair you sit on, the book you're holding appears solid and motionless only because that's how our senses perceive their vibrational frequency.

That is to say the increased movement of the molecules. And so we're all vibrating at different frequencies. And the vibrational frequency of the pain body resonates with that of negative thoughts.

[Speaker 1] (6:44:52 - 6:44:57)

Yes, negative thoughts and other negative emotions coming from other people.

[Speaker 2] (6:44:58 - 6:45:56)

And then I love that you say this on page 152. You write on page 152. I think this is great here.

If you were not familiar with our contemporary civilization, if you had come here from another age or another planet, one of the things that would amaze you is that millions of people love and pay money to watch humans kill and inflict pain on each other and call it entertainment. When I read that, I thought, yeah, if you're from another planet, you would think, what is that? So what is that, that people love that?

I mean, the most violent movies, particularly this year for Academy Awards, most of the movies were violent movies, destructive. All those pain bodies up there on the screen. And what is it about a lot of the public that enjoys that?

[Speaker 1] (6:45:56 - 6:46:58)

Well, if it's in some cases, violence may be actually helpful to see because it shows the human madness. If it shows the wider context in which violence happens, if it shows the psychological dysfunction behind violence, and then it can be helpful. But most of these movies contain violence that is actually meant to feed the pain body.

And it is the pain body in the viewers who enjoy those films that enjoys the violence. So it's not actually the people themselves who pay money to see these movies. It's the pain body in them that feeds on the violence that it watches.

So, and the people who produce these movies, probably- Their pain bodies are writing them. The pain bodies write them. The pain bodies write the movies, the pain bodies produce them, and the pain bodies watch them.

[Speaker 2] (6:47:00 - 6:47:09)

Well, this comes from a screenwriter, Lana, who's in her study in Copenhagen and has a question. Copenhagen. Copenhagen.

Hello, Lana from Copenhagen. Hi, Oprah.

[Speaker 3] (6:47:09 - 6:50:34)

Hi, Eckerd. Eckerd, I also have a cold, so I hope I sound as sexy as you do. So, yes.

I like your flowers on the wall, may I say? Did you take those pictures yourself? Oh, no.

I bought it from somebody. Okay, okay, great. Yeah, but I'm a screenwriter, I'm also a producer, and after reading this chapter, it just floored me on so many levels.

I write pieces that involve scenes that may have violence, it may have a death, it may have rape, but I try not to be gratuitous. But after reading this chapter, I wasn't quite sure how to be sure. And one particular experience that I had really kind of put me in a tailspin about how to create content, how to create media projects going forward after reading this book.

I had a few friends over for dinner, Danish friends of mine, and I've learned so much from the Danish people. They're wonderful, wonderful people. And at the time, there was in the news at the beginning of this year, a lot of what they call second generation kids were burning cars here in Denmark.

And a friend of mine made the comment to me, well, I don't understand how people can burn their own neighborhoods. And that hit me like a ton of bricks. And although I was too young to remember the riots after Martin Luther King died, I remember that comment being spoken by Americans.

So here I am in Denmark and kind of hearing the same type of conversation. And I felt like my first response was, I've got to do a documentary on this. And so I started making the phone calls to do whatever I needed to do to talk to traditional Danes and also second generation Danish people.

But then I read the chapter and I wondered whether or not my pain body as an African-American was now entering into this situation and creating something that may kind of negatively affect the pain body of another group of people. So I questioned whether or not I wanted to do this documentary. So what is your question?

What is your question to us? My question is, in this situation that I've just described, the pain body that led me to come up with the idea for this documentary, I think it comes from my experience of being an African-American and that I want to bring people together. I want to kind of not allow a situation that's not necessary to just go

unchecked.

And I feel like media can do that. A documentary can open up that dialogue. But I'm wondering if my pain body, since it created this idea for a documentary, is this something that will help both sides or am I just speaking to pain bodies, to other pain bodies?

[Speaker 1] (6:50:35 - 6:51:54)

Well, I don't believe necessarily that your pain body came up with idea of making this documentary about the violence that's happening in Denmark. And I believe that you will probably show the wider context in which this violence happens and the root causes of this violence, not only historical, but perhaps also psychological. And if all these things are included in the film, then to show violence can actually fulfill a useful purpose.

That's why I mentioned in the book that some of the most powerful anti-war films were war films, because those films showed the reality of war, not some glamorized version of war for the pain body to feed on. So if you show the reality and the underlying causes at the wider context, then those films are not going to feed the pain body because they will help people become more conscious and perhaps not prematurely judge the people who are carrying out these acts of vandalism or whatever it is to see perhaps what lies behind it.

[Speaker 2] (6:51:55 - 6:53:38)

Correct. Thank you, Lana. Thank you so much.

I think it's interesting though on page, Lana's talking about what you talk about on page 159, that as there are individual pain bodies that each of us carries because of whatever negativity happened in our lives, and we didn't completely deal with that at the moment, that there is also a collective pain body that nations carry and races carry. And you say the collective racial pain body is pronounced in Jewish people who suffered persecution over many centuries. Not surprisingly, it's strong as well in Native Americans whose numbers were decimated, whose culture all but destroyed by the European settlers, and Black Americans too for whom the collective pain body is pronounced, their ancestors violently uprooted, beaten into submission and sold into slavery.

The foundation of American economic prosperity rested on the labor of four to five million Black slaves. In fact, the suffering inflicted on Native and Black Americans has not remained confined to those two races, but has become part of the collective American pain body. It is always the case that both victim and perpetrator suffer the consequences of any acts of violence, oppression, or brutality.

For what you do to others, you do to yourself. I think that there is not an understanding, and actually, Senator Obama in his speech a couple of weeks ago was trying to speak to

this, this collective pain body that America holds. And I think a lot of Americans, number one, don't know it exists and want to deny that it does exist because they say, I didn't have anything to do with slavery, or I didn't have anything to do with the Native Americans.

Correct?

[Speaker 1] (6:53:38 - 6:53:39)

That's right, yes.

[Speaker 2] (6:53:39 - 6:53:43)

And to not to recognize it is what? Is to be in denial of what is the truth.

[Speaker 1] (6:53:44 - 6:53:48)

Yes, and then it continues to be there without you knowing it.

[Speaker 2] (6:53:48 - 6:53:48)

That's right.

[Speaker 1] (6:53:49 - 6:53:50)

So that's...

[Speaker 2] (6:53:50 - 6:53:53)

Because the recognition of it is the beginning of being able to change it, right?

[Speaker 1] (6:53:53 - 6:54:52)

Yes, that's right. And I believe, since you mentioned Senator Obama, there was this controversy about the pastor who was making certain remarks. I believe that the pastor who has probably helped many, many people over many years, occasionally, when he speaks, as far as I can tell, he gets taken over by the pain body.

By the pain body. And then the pain body speaks through him. And it's understandable, and I believe Obama understands that, although he may not use the term or be familiar with the term pain body, but he understands the wider context for those remarks.

And he realizes that arise out of the collective pain. So, and once you see that these things arise out of the collective pain, you can see them in a much wider perspective. And you don't personalize what this person is saying.

It's not personal anymore. He's expressing collective pain.

[Speaker 2] (6:54:52 - 6:55:41)

You also talk about this when it comes to women. Pretty revolutionary. On page 155, you say, the suppression of the feminine principle, especially over the past 2000 years, has enabled the ego to gain absolute supremacy in the collective human psyche.

Although women have egos, of course, the female form is less rigidly encapsulated than the male and has greater openness and sensitivity toward other life forms. If the balance between male and female energies, I found this so fascinating, had not been destroyed on our planet, you say, the ego's growth would have been greatly curtailed. With many people becoming more conscious, the ego is losing its hold on the human mind because the ego was never as deeply rooted in women.

It's losing its hold on women more quickly than on men.

[Speaker 28] (6:55:42 - 6:55:42)

Yes.

[Speaker 2] (6:55:43 - 6:56:05)

You know what? Reading this as a female, living in the world today, able to make choices and be my own person and express myself, I had forgotten about the years and years of torture and suppression and, you know, killing of women.

[Speaker 28] (6:56:05 - 6:56:06)

Yes.

[Speaker 2] (6:56:06 - 6:56:14)

For the most natural things, because you liked animals, because you were a midwife, because you were a woman who wanted to have a voice. Yes. Tortured, killed.

[Speaker 1] (6:56:14 - 6:56:14)

Yes.

[Speaker 2] (6:56:15 - 6:56:16)

Hundreds of millions of women.

[Speaker 1] (6:56:16 - 6:56:20)

Yes. And it's the, what I'm saying is, it's the arising ego.

[Speaker 2] (6:56:20 - 6:56:23)

And that happened because of the ego in the male.

[Speaker 1] (6:56:23 - 6:56:40)

Yes. Yes. So it's not the male as such.

It was the growing ego in the male that had to, that saw the feminine principle and the feminine energy as a threat, because it could not fully establish itself in that.

[Speaker 2] (6:56:40 - 6:56:45)

You believe we would have had a new earth a lot sooner if there had been not the suppression of the female.

[Speaker 1] (6:56:45 - 6:57:31)

Yes, probably. Yes. But the shift is happening now.

And the interesting thing is that there are more women changing, going through the shift in consciousness than men. Men are going through also, but there are, for example, Elizabeth Lesser mentioned at her, the Omega Institute, about 70, 75% of the people who come there for inner work, consciousness transformation, and so on, are women. So women are more open now to the change in consciousness that is happening than men.

I'm not saying it's not happening to men also, but there's a greater openness.

[Speaker 2] (6:57:31 - 6:57:54)

We love it. Audrey in Campbell, California, one of our emails says, I have 20 pounds to lose as a child. My father and brother call me big girl and big fat cow.

Could this be, that's not good. Could this be why, Audrey, that's not good at all. Could this be why I have such difficulty losing the weight?

I've been hearing these words in my head for years and years, and I can't let the words go.

[Speaker 1] (6:57:54 - 7:00:12)

Help. Yes. So, of course, these words have become lodged in your mind, and they have taken up residence in your mind, and now you can't get rid of them.

So they are, again, thoughts are energy formations, and thoughts that get lodged in your mind, sometimes they start in childhood, when parents tell you something negative. For example, some parents tell their children, you are stupid. It's a stupid thing to say.

Yes. It's a stupid thing to say that your kids are stupid. Yeah.

And if told that repeatedly, this thought becomes lodged in their mind. And it's a thought can, if you're not, if you don't bring presence to it now, you won't be able to dislodge it. So the first thing is to realize what has happened to you is that something that you were told years ago repeatedly has now become a thought that refuses to leave.

It's an energy, you're possessed, so to speak, temporarily, hopefully, by a thought. Some of you may have seen a film called The Number 23 with Jim Carrey last year. And that's about a man who becomes obsessed with the idea of the number 23.

And he sees it suddenly, he sees everywhere significance in the number 23. And that's an example of how one thought can take possession of your entire mind. And then through this one thought that takes possession of your entire mind, you interpret the whole universe, the whole of reality.

This is how dangerous it can be, if you're not careful, how one thought can take you over. So realize, the questioner here needs to realize that this is an old thought and realize it's no more than a thought. It is not the truth.

It's an old record that has been playing itself. Over and over in your head.

[Speaker 2] (7:00:12 - 7:00:14)

Big fat cow, big fat cow, big fat cow.

[Speaker 1] (7:00:14 - 7:00:24)

Yes, no more than an old, no more than a tape. So when you hear it again, when you hear that in your mind, you realize there's the old tape again.

[Speaker 2] (7:00:24 - 7:00:24)

That's right.

[Speaker 1] (7:00:24 - 7:00:28)

It loses its power because it's no more than that. That's right.

[Speaker 2] (7:00:28 - 7:00:32)

There's an old tape for the past and the past has no power over the present moment.

[Speaker 1] (7:00:32 - 7:00:32)

No.

[Speaker 2] (7:00:32 - 7:00:43)

All right. I love also when you say that thinking is no more than a tiny aspect of the

totality of consciousness, the totality of who you are.

[Speaker 1] (7:00:43 - 7:00:44)

Yes.

[Speaker 2] (7:00:44 - 7:01:08)

I had an awakening moment with that thought because we all think that we are up until reading this book. I think so many of us, I was one of those people thinking that we were our thoughts. Yes.

And then to read that thinking, not only are we not our thoughts, we are the awareness of our thoughts, but that thinking is only no more than a tiny aspect of the totality of consciousness, the totality of who you are.

[Speaker 1] (7:01:08 - 7:01:19)

Yes. And the awareness, of course, compared to thinking, the awareness is vast. It's limitless and has infinite potential for anything creative to come into your life.

[Speaker 2] (7:01:19 - 7:01:21)

That's where all your creativity comes from.

[Speaker 1] (7:01:21 - 7:01:34)

Not through thinking. Thinking can become a secondary tool in manifesting something, but not with the creative insight, the creative realization, the creative idea does not come through the movement of thinking.

[Speaker 2] (7:01:35 - 7:01:42)

Wow. Think about that, everybody, that when you have a creative, an inspiration does not come through your thoughts.

[Speaker 1] (7:01:42 - 7:01:42)

No.

[Speaker 2] (7:01:42 - 7:01:44)

It comes through your being.

[Speaker 1] (7:01:44 - 7:01:46)

Yes. And so the space of awareness.

[Speaker 2] (7:01:47 - 7:01:48)

The space of awareness.

[Speaker 1] (7:01:48 - 7:02:21)

Now, to the extent to which you are creative in your life, depends on how much access you have in yourself to that space of awareness, of presence. And it's sometimes enough for brief moments to have access to that. And for some people, that's enough to lead a creative life.

Right. But of course, we want to be more than that, not just have brief access, but to make it the very foundation of your life.

[Speaker 2] (7:02:21 - 7:02:39)

It's like when Quincy Jones was doing the, We Are The World tape, and he brought together all of those artists and he left the door open. First, they had a sign outside the door that said, check your egos at the door. And then they left the door open.

He said, we wanted to leave room for God to walk in the room. I would leave enough space for God to walk into the room.

[Speaker 1] (7:02:39 - 7:02:39)

Yes.

[Speaker 2] (7:02:39 - 7:02:40)

Yes.

[Speaker 1] (7:02:40 - 7:02:45)

Yes. So you're leaving the space. Leaving the space.

Leaving the space inside yourself.

[Speaker 2] (7:02:45 - 7:02:45)

Yes.

[Speaker 1] (7:02:48 - 7:03:17)

So also, if you want change in your life, some people don't know, there will be other chapters when we'll talk about life purpose and so on. But the realization of what it is, for example, what it is that you're meant to do in your life, also comes from that inner space. Are you able to allow the space within become still?

Right. And then whatever it is that you need to know will arise from that.

[Speaker 2] (7:03:17 - 7:03:17)

Will come through that.

[Speaker 1] (7:03:17 - 7:03:35)

Yes. It may come as a thought, but then it will be an inspired thought. Right.

Without the space, without the stillness, without accessing that dimension, thinking cannot be inspired. There is no inspired thinking. The inspiration comes from the realm that is deeper than thought.

[Speaker 2] (7:03:35 - 7:03:38)

I got that. And you're never going to think your way to a purpose.

[Speaker 1] (7:03:38 - 7:03:43)

No. And you're not going to worry your way out of a problem.

[Speaker 2] (7:03:44 - 7:03:46)

You're not going to worry your way out of a problem.

[Speaker 1] (7:03:46 - 7:03:50)

It's impossible. Because worry means to manufacture more problems.

[Speaker 2] (7:03:50 - 7:03:52)

The same thing. You're just continuing the same thought over and over.

[Speaker 1] (7:03:52 - 7:03:53)

Yes.

[Speaker 2] (7:03:53 - 7:03:59)

Yes. You need a different kind of consciousness. Wasn't it Einstein that said that?

I don't. Yes.

[Speaker 1] (7:03:59 - 7:04:10)

I don't remember whether it was Einstein or Jung, but he said a problem cannot be solved on the same level of consciousness that gave rise to the problem. That created it. Yes.

[Speaker 2] (7:04:10 - 7:04:21)

We have an email from Judy in Columbia, South Carolina. Could you talk a bit about alcohol and drug abuse in the pain body? Is this an attempt at escape from the pain body, alcohol and drug abuse?

[Speaker 1] (7:04:22 - 7:06:13)

Yes, often it is. And I mentioned that in the book. It's an escape of not wanting to feel the pain anymore.

In some people, the pain body is active almost all the time. And that is a dreadful way to live. And those people in whom the pain body is active almost all the time, often they will seek some kind of escape from it because they can't live with that pain anymore.

The pain body loves it, but it makes your life more and more miserable. But there is also a good chance. And maybe that brings us to what connects us with what I said in the book.

If people who have a heavy pain body, their chance of awakening is also quite great because when life becomes unbearable because you are creating so much pain continuously for yourself, your desire to awaken, to finally get out of this misery is much greater than a normal person's desire to awaken. In other words, you could say when you're having a relatively pleasant dream, you don't mind so much dreaming on. But when your dream turns into a nightmare, then you really want to awaken from that when you can't stand it.

And that was the case with me. I had a very, very heavy pain body that drove me almost very close to suicide until the realization came I cannot live with myself any longer. And that thought was the breakthrough where the separation happened from the consciousness that I am and the ego and the pain body that I had been identified with as the unhappy little me.

[Speaker 2] (7:06:13 - 7:06:18)

Were you really actually going to kill yourself? Did you have a plan to kill yourself?

[Speaker 1] (7:06:18 - 7:06:31)

Yes, I had my first plans to kill myself. I already had at the age of nine and 10. Really?

Yeah. So I had worked it all out, but somehow I didn't quite have the courage yet to do it.

[Speaker 2] (7:06:31 - 7:06:32)

Because the pain body was so heavy.

[Speaker 1] (7:06:32 - 7:06:40)

Already then it was quite heavy. Then it subsided a little bit and then it came back again very strongly in my 20s.

[Speaker 2] (7:06:40 - 7:06:48)

Wow. And what was it? What was it that caused you to feel you felt depressed?

You felt unworthy? You felt what?

[Speaker 1] (7:06:48 - 7:07:04)

It was partly living in almost continuous conflict in the home environment between my parents who were always fighting. There was very little peace at home. I was very sensitive, so it was very hard for me to even be there at home.

[Speaker 2] (7:07:05 - 7:07:10)

As you say in the book, for children who watch their parents fight, it's almost unbearable.

[Speaker 1] (7:07:10 - 7:07:32)

Yes. And that, of course, contributes to the child's growing pain body. So my pain body grew very quickly.

But if this had not been the case, I would never have awakened. I would have been in a relatively pleasant dream. That's right.

[Speaker 2] (7:07:32 - 7:07:37)

If you'd had a nice, happy childhood, you might not be sitting here teaching with us tonight.

[Speaker 1] (7:07:37 - 7:07:43)

Certainly not. No, no. So retrospectively, one is grateful for one's suffering.

[Speaker 2] (7:07:43 - 7:07:44)

Mm-hmm.

[Speaker 1] (7:07:44 - 7:07:47)

Because eventually suffering will wake you up.

[Speaker 2] (7:07:48 - 7:08:07)

You said when I read earlier on page 141 about any negative emotion that's not fully

faced and seen for what it is in the moment it arises, does not completely dissolve, it leaves behind a remnant of pain. So when we are faced with negative emotions on a daily basis, we should embrace them. We should go into them rather than resist them.

[Speaker 1] (7:08:07 - 7:08:09)

Yes. Accept whatever emotion.

[Speaker 2] (7:08:09 - 7:08:10)

Accept it.

[Speaker 1] (7:08:10 - 7:08:58)

Accept because it's part of accepting the present moment. Because if a certain negative emotion is part of what's happening in the present moment, what can you do? It's already happening.

So you take it, make sure, oh, there it is. I can feel that anger. I can feel the sadness.

I can feel it. Be the space for it. So accept that it is there.

The acceptance of the present moment, no matter what form it takes, externally or internally, whatever form it takes. Externally, it means whatever situation arises right now, it always is as it is at this moment. You might as well say yes to it.

Internally, it means whatever emotion arises at this moment, it is as it is. You might as well say yes to it.

[Speaker 2] (7:08:58 - 7:09:14)

Well, I know next week we're going to be talking about breaking free of the pain body. But just for now, if every time you can see it show itself and recognize it for what it is, there it is, there's my pain body again, there's his again, that the awareness of it begins to dissolve it, correct?

[Speaker 1] (7:09:14 - 7:09:15)

Yes, yes.

[Speaker 2] (7:09:15 - 7:09:34)

Okay, let's go to our new Earth Study group watching our webcast. Hey, everybody at Borders on Michigan, how are you enjoying the class tonight? Interesting.

All the pain bodies have gathered together. Borders. I hear Courtney has a question.

[Speaker 17] (7:09:36 - 7:10:08)

Yes, yes, I have a question. Hi. I think a lot.

So what I'm curious to know is, you know, when I'm not in a relationship, I obsess that I'm going to be alone. And when I'm in a relationship, I obsess about my career or money or anything. And I think a lot of people my age obsess about this, you know, money, career, finding a relationship.

What you say in the book, Eckhart, makes sense. But what I guess I'm having trouble with is taking that and actually putting it, you know, changing my life in, you know, kind of daily, I guess.

[Speaker 2] (7:10:08 - 7:10:12)

I love the make sense, but. What you say makes sense, but.

[Speaker 17] (7:10:14 - 7:10:25)

It does make sense, but then I just don't know. I guess I'm having trouble putting that into my daily life. How do I not obsess or think about these things all the time and try and stay in the present?

[Speaker 1] (7:10:26 - 7:10:33)

Well, when you say obsess, of course, you're talking about certain thoughts that go through your head.

[Speaker 2] (7:10:33 - 7:10:36)

Over and over and over and over and over.

[Speaker 1] (7:10:37 - 7:11:19)

So are you able sometimes to, while these thoughts go through your head, to recognize the futility of these thoughts? Are you sometimes able to be there as the presence in the background or see, for example, just after they happened for the let's see, for example, realize for the past 20 minutes, I've been obsessing about this or that. I'm having had thoughts about a certain situation that's not here now.

And that's part, of course, of the structure of the egoic mind. It loves to do that. Are you sometimes already there as the presence or are you always totally identified with the?

[Speaker 17] (7:11:20 - 7:11:37)

No, sometimes I am. And in the hindsight, I can go back and realize what I've done. But it's in the moment when I'm doing this and I in my mind just won't stop.

You know, it just keeps going and going and I keep thinking about things that it's hard to

stop, I think. And I realize what I will realize eventually.

[Speaker 1] (7:11:37 - 7:12:41)

Yes. Now, something applies that we talked about the other week when we are talking about worry. Worry is another type of that kind of thinking, what you call obsessing.

These thoughts, the way I put it two weeks ago, was these thoughts pretend to be important and necessary. These thoughts want to draw in all your conscious attention. And it's almost as if every thought we're saying, give me your attention.

This is very important. You must think about this. Think, think.

Right. So these, the thoughts have the ability, they have a certain momentum behind them. This is the momentum of the mind.

And so it's not easy to become free of that. But the first freedom is in realizing their futility in the moment they happen. And to realize that it is, they fulfill no useful purpose except to make your life miserable.

[Speaker 17] (7:12:41 - 7:12:49)

Yeah. Because what is the obsessing got in you? So what does it do for you?

Worry. More worry. Yeah.

And it's just kind of an idea of how to be, how to just be.

[Speaker 2] (7:12:49 - 7:12:57)

And also takes energy away from your being. It takes energy away from your being able to be fully present with whatever it is you're doing.

[Speaker 28] (7:12:58 - 7:12:58)

Yes.

[Speaker 2] (7:12:58 - 7:12:59)

You can see that, right?

[Speaker 1] (7:13:00 - 7:13:00)

You see that.

[Speaker 17] (7:13:00 - 7:13:01)

Oh, yeah.

[Speaker 2] (7:13:01 - 7:13:01)

Okay.

[Speaker 17] (7:13:01 - 7:13:03)

It's just at the time. Sometimes it's not so.

[Speaker 1] (7:13:04 - 7:14:21)

Yeah. So rather than trying to get rid of those thoughts, because if you, what you resist persists. Right.

So if you try to, if you try to get rid of those thoughts, that will be hard. But if you see they are futile and they are meaningless and they are no more than part of the structure of the conditioned egoic mind, because if you change your situation, you will obsess about something else. You've experienced that already.

So if you're in a relationship, you have then have some other thing to obsess about. If there's no relationship, you can obsess about the lack of relationship. Or if you're making money, you can obsess about perhaps losing it.

Perhaps the financial market will collapse. Right. Or if you have no money, then you're obsessed about how to make money.

So see the futility of all this movement of thought in the moment it happens and realize it actually takes away your power. It's like a little parasite. Egoic thought patterns are almost like a parasitic entity that lives in you, that sucks up all your conscious attention.

[Speaker 17] (7:14:21 - 7:14:27)

You got that right, Courtney? Oh, yeah. It makes sense now.

It's just when I'm going through it, I can't stop.

[Speaker 2] (7:14:27 - 7:14:33)

Well, the thing to do is all of this doesn't happen, you know, awakening doesn't happen all at once.

[Speaker 1] (7:14:33 - 7:14:33)

No.

[Speaker 2] (7:14:33 - 7:14:45)

The whole process is you have to catch yourself doing it more and more often. You start slowly and more and more often you catch yourself and pretty soon or later.

[Speaker 1] (7:14:45 - 7:14:45)

Yes.

[Speaker 2] (7:14:45 - 7:14:46)

You'll find.

[Speaker 1] (7:14:46 - 7:14:46)

Yes.

[Speaker 2] (7:14:47 - 7:14:47)

Yeah.

[Speaker 1] (7:14:47 - 7:15:18)

Or another thing that might be helpful is when the mind is not overly active, just normal moments, occasionally choose to take your attention away from thinking. We mentioned it earlier and bring your attention to the present moment. Either use the device of feeling the inner body, conscious breath, sense perceptions, conscious alert, sense perceptions.

So choosing to be present rather than to be thinking.

[Speaker 2] (7:15:18 - 7:15:27)

And what that does is you begin to train yourself. You begin to train yourself to be present with yourself.

[Speaker 1] (7:15:27 - 7:15:27)

That's right.

[Speaker 2] (7:15:28 - 7:15:29)

Present moment training.

[Speaker 1] (7:15:29 - 7:15:33)

Or as you grow and then presence grows in you.

[Speaker 2] (7:15:33 - 7:15:34)

Yes, it does.

[Speaker 1] (7:15:34 - 7:15:40)

But you have to invite it in. Invite it in when the mind is not totally mad.

[Speaker 2] (7:15:40 - 7:15:40)

Right.

[Speaker 1] (7:15:40 - 7:15:48)

And then when the mind does become, then these periods come when it gets totally mad. Then it's more likely that there will still be a presence there in the background.

[Speaker 2] (7:15:49 - 7:15:49)

Still can take a breath.

[Speaker 1] (7:15:50 - 7:15:50)

Yes.

[Speaker 2] (7:15:50 - 7:16:14)

I'm getting better at it. I've actually gotten better in the past five weeks. And you will too, Courtney.

Thank you. Thank you. Thanks, everybody at Borders.

Thank you all. OK, somebody asked earlier, there was an email where somebody wanted to know and I didn't get to it, wanted to know whether or not that pain body allows artists and writers and creative people to be more creative. The pain body.

[Speaker 1] (7:16:15 - 7:17:20)

There are, especially in modern art and modern writing, there are some artists who express the pain body in their work. So when you read their work or when you see their visual art, you can see, wow, there's a lot of pain in there. And perhaps that is how they free themselves to some extent of the pain body because they externalize it and make it into an object.

Yeah, you can take that suffering and turn it into something else. Now, whether this will be, whether this is really helpful to many humans, I don't know. To see so much pain on a canvas.

I'm sure it was helpful for the artist. Right. To externalize that.

So I believe that the deepest art goes deeper than that, than just show the pain, the human pain. Right. It goes, it may also include the human pain, but like the great works of literature are not just expressions of human suffering.

They also show a dimension that's beyond suffering. Right.

[Speaker 2] (7:17:21 - 7:18:00)

Well, another question from Mary in Birmingham, Michigan. Politics in the pain body, she writes. Is it a pain body that leads us to be fascinated with others downfall, such as the governor of New York and the mayor of Detroit?

I find myself eagerly watching the news to hear more about the scandals. I find myself wondering what I would do if I were in their place, having risen so high, so successful and fallen so far, fallen so far. That's Mary in Birmingham, Michigan.

Is that our pain body that loves to hear bad things about other people? The tabloids? Yes.

Even watching the news, things that are true, scandals.

[Speaker 1] (7:18:00 - 7:18:01)

Loving bad news.

[Speaker 2] (7:18:02 - 7:18:02)

Yes, loving bad news.

[Speaker 1] (7:18:03 - 7:18:28)

Is also of the pain body. And so there are some, some publications actually thrive on emotional negativity. They actually, they sell a negative emotion.

Some newspapers do it in their headlines and because they have realized the more negative the headlines are, the more papers they sell. Yeah, you were saying the British press. They love it.

Love it.

[Speaker 2] (7:18:28 - 7:18:40)

Yes. And we do too now in our country. Yeah, yeah.

More and more tabloid newspapers, tabloid magazines, following the lives of famous people. People love to see famous people fail.

[Speaker 1] (7:18:40 - 7:18:41)

Yes. Fall. Yes.

[Speaker 2] (7:18:41 - 7:18:43)

And is that's our pain body?

[Speaker 1] (7:18:43 - 7:19:07)

Yes. Whatever, whenever you see in that negativity, the enjoyment of negativity in whatever form or the enjoyment of negative events, the enjoyment of negative things happening to people, the enjoyment of your own negative thinking, all that is, is the pain body. It loves pain.

It lives on it.

[Speaker 2] (7:19:07 - 7:19:09)

And loves drama. It seeks drama.

[Speaker 1] (7:19:09 - 7:19:10)

Drama is part of that pain.

[Speaker 2] (7:19:10 - 7:19:10)

Yes.

[Speaker 1] (7:19:11 - 7:19:11)

Yes.

[Speaker 2] (7:19:11 - 7:19:17)

Yes. That story you told about going into the restaurant. Oh, yes.

Yeah.

[Speaker 1] (7:19:17 - 7:19:19)

Oh my gosh.

[Speaker 2] (7:19:19 - 7:19:23)

Going into the restaurant and this guy is all disrupted. Wow.

[Speaker 1] (7:19:24 - 7:19:51)

Yes. But the, the, it was particularly strange because it happened immediately after I'd had a session with a woman who had a very heavy pain body at home. She came to see me at home and she had carried this pain body for many, many years.

And it was so heavy that one could almost sense it in the energy field in the room. We've all encountered people like that where it's deep, tippy, stark.

[Speaker 2] (7:19:52 - 7:19:52)

Yes.

[Speaker 1] (7:19:52 - 7:21:17)

So I had been doing work with her and suddenly she became conscious. She was able to separate, suddenly for the first time in her life, she was able to separate herself from the pain body. And there was an awareness that realized she was carrying this heavy pain body inside.

That was a great liberation for her. And she went, she went off and said, oh, wonderful. Thank you so much.

And that was the beginning of a change in her. And after this session with the woman, I went off to the restaurant and I felt that I was so happy that the pain body had left her, not left her permanently, but the awareness had come in. And then in the restaurant, I encountered a man in a wheelchair at a table nearby who had just finished his meal.

And then I could feel the negative emotion in him building up, becoming stronger and stronger and stronger. And suddenly he started shouting and screaming. And I realized I had a suspicion that the pain body, the universal pain body, because every personal pain body is an expression of the one human universal pain body, that the pain body had come back there to tell me I'm still here.

You thought you got rid of me, but I'm still here. So the pain body got into the person who had the most negativity inside.

[Speaker 2] (7:21:18 - 7:21:29)

Because the person with the most negativity would have drawn it in. But did you, at the end of this incident in the book that you write about and the restaurant owner says, did you do all this? Did you cause this?

[Speaker 1] (7:21:29 - 7:21:32)

The restaurant owner must have had some intuition that there was some connection.

[Speaker 2] (7:21:33 - 7:21:41)

Between you sitting in the restaurant and all this disruption. And so the answer is, did you, did the pain body follow you into the restaurant?

[Speaker 1] (7:21:41 - 7:22:06)

I never knew the answer. It occurred to me that that might have happened. All it means is that the energy that was so heavy in the room, my place where she had come to see me was so heavy with that energy.

But when I left, perhaps it came with me and it's possible. I don't know the final answer to that. Yeah, it's a possibility.

[Speaker 2] (7:22:06 - 7:22:13)

Yes, because as we were saying earlier, you speak of the pain body like it's its own alien force, like a ghost of some kind.

[Speaker 1] (7:22:13 - 7:22:13)

Yes.

[Speaker 2] (7:22:14 - 7:22:19)

But it is. It's not a ghost. It's an energy.

It's an energy field.

[Speaker 1] (7:22:19 - 7:22:44)

And it becomes eventually it becomes transmuted, which means it loses its energy for its pain body form and the very energy that was trapped there because of the energy was trapped. It was emotional energy that was trapped inside this shell that becomes freed through presence.

[Speaker 2] (7:22:44 - 7:22:54)

So that's what we're going to talk about next week is how you can begin to free the pain body or any energy that you're carrying from the past.

[Speaker 1] (7:22:54 - 7:22:55)

Yes.

[Speaker 2] (7:22:55 - 7:22:56)

And you can free it instantly.

[Speaker 1] (7:22:56 - 7:23:22)

You free it instantly, although not the whole of it necessarily instantly. But in the moment, some of it can become transmuted. And the example I give is like it's like putting a lock into the fire.

The fire is the fire of consciousness or presence. And so the pain body can actually be transmuted and it becomes presence. We'll talk about that next week.

[Speaker 2] (7:23:23 - 7:23:29)

Before we say goodbye, though, let's sum up what we've covered in this class today. What do you want people to know about the pain body?

[Speaker 1] (7:23:30 - 7:24:05)

The most vital thing is for people to be there when it happens. Now, when it happens means it's either happening to somebody close to you at home, your partner or family member or more importantly, when the pain body happens to you. Now, it's easier to realize that the pain body is there when you see it arising in somebody else.

Always easier. You require more presence to see it in yourself. But that's the vital thing is to be there and realize it.

That's the pain body.

[Speaker 2] (7:24:05 - 7:24:29)

Well, the way you know it's in yourself is when you start to tell yourself the story. The woman who was the big fat cow, her family had called her a big fat cow her whole life. When you start to replay the tapes in your head over and over again, my story, my story, my story, identifying with that, anything you identify with is ego.

Yes. Right. That's how you know it's the pain body.

[Speaker 1] (7:24:29 - 7:24:51)

Yes. Or a sudden emotion arises, something your partner made a remark, said something and an enormous emotion arises that is out of proportion to the external trigger. And that could be the beginning of the arising pain body.

So then you think, oh, there's the pain body. Then you already, you're not, you're not at the mercy of the pain.

[Speaker 2] (7:24:51 - 7:25:02)

So let me ask you this. On the night that you had that, you know, the breakthrough where you said, I cannot live with myself any longer. Did you lose your pain body too?

[Speaker 1] (7:25:02 - 7:25:03)

Yes.

[Speaker 2] (7:25:04 - 7:25:06)

Well, that just was one happy day, wasn't it?

[Speaker 1] (7:25:08 - 7:25:09)

That's quite rare.

[Speaker 2] (7:25:09 - 7:25:15)

Oh my goodness. You lost your ego, you lost your pain body. What a day that was.

[Speaker 1] (7:25:16 - 7:26:10)

Well, after years of dreadful suffering. So that's the, one more thing to say about the pain body is when you see it in somebody else, you have to be very careful. The pain bodies don't like to hear that they are the pain body.

So when you're talking to somebody like your partner, you have to be very careful because once the partner has already been taken over by the pain body, if at that stage you say, there's your pain body, the partner won't be hearing you anymore. The pain body will be hearing you and the pain body will say something back. It won't be pleasant.

It won't be pleasant. And you can't argue with the pain body. No way.

You can never, you can't, you can never win an argument with the pain body. He'll always win. The pain body will win.

It'll go on and on and on. And find another clever argument why the pain is justified and right.

[Speaker 2] (7:26:11 - 7:26:19)

And so it's like our first caller from Silver Spring was talking about her sister. What we must learn to do is be compassionate.

[Speaker 1] (7:26:19 - 7:26:20)

Yes.

[Speaker 2] (7:26:20 - 7:26:29)

Stand still. Yes. Stand still.

As I said with the point, stand still and allow it to be whatever it is. Yes.

[Speaker 1] (7:26:29 - 7:26:32)

And then... And then you don't feed it.

[Speaker 2] (7:26:32 - 7:26:33)

You don't feed it.

[Speaker 1] (7:26:33 - 7:27:07)

Don't allow yourself to be drawn into the, pulled into the drama of it. And if the pain body is not fed, then it won't sustain itself for that long. It'll have to seek some other place where it will get fed or it will subside.

So that's the beauty when you're in a relationship. If both partners are conscious enough, you can have an agreement that says, if I observe the pain body beginning in you or you observe the pain body beginning in me, please let me know.

[Speaker 8] (7:27:07 - 7:27:07)

I'm going to point it out.

[Speaker 1] (7:27:07 - 7:27:21)

You have to point it out at the beginning before it takes over completely. Because once it's taken over completely, the person won't be hearing you anymore. But at the beginning, you can still say, could that be your pain body?

Even that is dangerous, but you can try.

[Speaker 2] (7:27:21 - 7:30:53)

No, it's not my pain body. Well, thanks to everybody around the world for joining us again. This fifth class will be available on demand tomorrow for free, of course.

Here at Oprah.com. And if you want to download or watch any of our classes, you can do that also tomorrow. All of them are available at Oprah.com and iTunes. It's free. Thanks to nature-made soft gel vitamins. Don't forget to update your workbook and get ready for next week's class.

Again, we thank you. Thank you. We thank you.

You're a man without a pain body. We'll see you in class next time. Thank you.

Good night, everybody. Welcome everybody to class six of our New Earth web series with author Eckhart Tolle. We're live again tonight.

And one of the things that we both look forward to every week is the energy that we feel from all of you out there who've signed on from your living room couches, from your kitchen tables, your home offices and dens and family rooms. I consider this to be a sacred moment when we can all come together and in community this way and share in this work. So wherever you are right now, I thank you.

Eckhart Tolle thanks you for awakening with us. One of my other favorite books is a book that Eckhart Tolle had written, I don't know how many years ago.

[Speaker 1] (7:30:53 - 7:30:55)

A few years ago.

[Speaker 2] (7:30:55 - 7:31:57)

A few years ago. And it's a little book with wonderful passages in it. And it's called Stillness Speaks.

It really speaks to, just on a different level, what we've been talking about in New Earth. And I wanted to begin tonight's class before we begin our moments of silence here, reading from the beginning of Stillness Speaks by Eckhart Tolle. And it says, stillness is your essential nature.

What is stillness? The inner space or awareness in which the words on this page are being perceived and become thoughts. Without that awareness, there would be no perception, no thoughts, no world.

You are that awareness, disguised as a person. I just love that. That you are the awareness.

That's what we've been saying week after week here, is that you're not your thoughts, you are the awareness of your thoughts.

[Speaker 1] (7:31:57 - 7:31:57)

Yes.

[Speaker 2] (7:31:58 - 7:31:59)

Disguised as a person.

[Speaker 1] (7:31:59 - 7:32:18)

Yes. And you're not your sense perceptions, you are the awareness that makes all sense perception possible. You're not your emotions, you're the awareness that makes all these emotions possible.

So that's the, and that's the dimension where you are timeless. Everything else is time.

[Speaker 2] (7:32:19 - 7:32:46)

So when you lose touch with your inner stillness, you lose touch with yourself. When you lose touch with yourself, you lose yourself in the world. Your innermost sense of self, of who you are, is inseparable from stillness.

This is the I am that is deeper than name and form. You are the awareness disguised as

a person. Yes.

So I think we should have our moments of silence leading into that.

[Speaker 1] (7:32:46 - 7:33:21)

Yes. So I suggest to use again the, what I sometimes call the anchor of the inner body, so that we can put our attention into the inner body and fully inhabit the body, be in the body and feel the aliveness that pervades the entire body. And that's where our attention is.

And that is our anchor for stillness. So let's do that now. Attention moves away from thinking into the aliveness of the inner body.

[Speaker 2] (7:33:55 - 7:35:52)

All right. All right, that is beautiful. So everybody, tonight we're discussing chapter six, breaking free.

Let's start with an overview of what this chapter is really about. In chapter five, as you all know, we met the pain body and that's, we all know what that is. That part of us, that's addicted to negativity and unhappiness.

And Eckhart says that the beginning of freedom from the pain body lies, first of all, in the realization that we all have a pain body. That was chapter five. We did that last week.

Now in chapter six, we're going to explore what triggers the pain body in our everyday lives and whether it's a situation or certain things other people do or say. Eckhart shows us how that we can actually use those triggers to enter a more heightened state of awareness. And also, this chapter is about breaking free of the pain body so you don't have to continually carry the past and everything that happened in the past and what people did to you, your story.

You can release that. Tonight is about breaking free. At the beginning of the chapter on page 162, you say that when you disidentify with the pain body, the energy that was trapped in the pain body, you say, then changes itself, its vibrational frequency and is transmuted into presence.

And this way, the pain body becomes fuel for consciousness. This is why many of the wisest, most enlightened men and women on our planet once had a heavy pain body, you say. So what I wanted to ask is that so many people today medicate themselves.

Any uncomfortable feelings that you have, you go to a psychiatrist or counselor, remember, the first thing they do is prescribe medication for you. Does medication get in the way of using the pain body as fuel for enlightenment?

[Speaker 1] (7:35:53 - 7:37:08)

To a large extent, it does. There may be certain extreme cases when medication is necessary. And for people who already are on medication, it's certainly not advisable to go off medication without the advice of a doctor.

So if you feel that it's time for you to get off, talk to a doctor who is relatively conscious and can help you gradually to get off the medication. So it's really a question of not giving in to this culturally conditioned behavior that says whenever you feel some discomfort inside yourself, emotional disturbance, immediately to seek some external help in the form of a substance that you ask your doctor to give you. Rather, learn to be with inner discomfort that arises, learn to be with emotional pain that arises rather than wanting to eliminate it.

Learn to accept it. Acceptance is one of the main focal points of this teaching. Learn to accept whatever emotion arises in you rather than run away from it or wanting to eliminate it.

[Speaker 2] (7:37:08 - 7:37:26)

But why? This is the thing, Eckhart. Why would I want to accept it?

That's why people are medicating themselves. That's why people eat, they gamble, they overwork themselves, they live in denial, they become unconscious because they don't want to deal with the pain. That's what we're all trying to get away from, is the pain.

[Speaker 1] (7:37:26 - 7:38:40)

Yes, yes. Now, if you medicate it, it doesn't actually go away. It dulls the pain so that you're not conscious of it anymore.

It's still there in the background. It's the same thing for many illnesses. For example, I had a heavy cold a couple of weeks ago.

Yes. I didn't take anything, but some people take things so that the symptoms are suppressed of the cold. It doesn't suppress the cold.

The cold is still there. So why accept it? It's because it is here at this moment.

So it's part of bringing this inner yes to whatever arises in the present moment. It is part of becoming friendly with the present moment, even if on the surface, the present moment doesn't look that great. So we are bringing, and this is where the awareness begins to come into the emotion.

If we bring acceptance to whatever we feel at this moment, rather than not wanting to feel it, the equivalent of that would be an external situation that arises, and then I resist

it because I don't want this situation to be as it is, but it already is.

[Speaker 2] (7:38:40 - 7:38:48)

And then you just cause stress. And that's what you say in this book and also in The Power of Now. Wanting something to be different than it is is what causes stress.

[Speaker 1] (7:38:48 - 7:39:03)

And creates further negative emotion. If there's some emotion in you that is not pleasant and then you don't want to be feeling what you feel, creates on top of the emotion that's already there another negative emotion that wants to deny what's there.

[Speaker 2] (7:39:04 - 7:39:19)

So the best thing to do is to feel it, accept it, allow the feeling to do whatever it's going to do to you, make you feel sad or angry or upset or whatever, and then choose to do something about that.

[Speaker 1] (7:39:19 - 7:39:29)

Yes. Or not. Yes.

Realize first that you are the awareness for that emotion. You are the space for it. You are the awareness disguised as a person.

You are not the emotion.

[Speaker 2] (7:39:30 - 7:39:30)

You are the awareness.

[Speaker 1] (7:39:31 - 7:40:33)

Okay. So then already a shift has happened because if you completely identify with the emotion, then the emotion will very quickly rise into your mind and it will control your thinking. So...

And you will think it's you. Yes. Yeah.

You will think it's you. You will be identified with the emotion. Let's say it's anger that arises.

Yes. A slight trigger triggers enormous anger and immediately you start to think angry thoughts. Correct.

Or if it's sadness or depression, you immediately start to think thoughts that reflect the emotion. And the pain body loves that because the pain body will feed on the energy of

your thinking. That's right.

And once you are trapped in the vicious circle between emotion and emotional thinking, when all the self-talk in your head, that is everybody experiences most of the time, the self-talk in the head then becomes the voice of the pain body that is talking in your head. And then all your interpretations of other people, of events will be totally distorted and very negative.

[Speaker 2] (7:40:34 - 7:41:03)

Because you say at the bottom of page 162, when you realize that pain bodies unconsciously seek more pain, that is to say they want something bad to happen, you understand that many traffic accidents are caused by drivers whose pain bodies are active at the time. When two drivers with active pain bodies arrive at an intersection at the same time, the likelihood of an accident is many times greater than under normal circumstances. So is it always the pain body that attracts accidents and other bad things?

[Speaker 1] (7:41:03 - 7:42:05)

No, no. That's just one factor that is often there, but there are many other factors that could attract an accident. Many people are not fully present when they drive I remember there was a sad story some years ago of a famous actor who got thrown off his horse and then had a spinal injury.

I forgot. Right, Christopher Reeve. Yes.

And he passed away I think a couple of years ago. And I remember seeing the interview with him when he talked about that incident. He loved riding.

And so he was horse riding and he said for one moment he lost the present moment while he was riding his horse. And at that moment he got thrown off the horse. Wow.

And he said that was the one moment of unawareness and it happened. But then he actually grew tremendously inside after the accident because he brought complete acceptance to what happened to him. And so there was an enormous awakening that happened in him before he passed away.

[Speaker 2] (7:42:05 - 7:42:06)

Even though he was paralyzed.

[Speaker 1] (7:42:06 - 7:42:07)

Yes, yes.

[Speaker 2] (7:42:08 - 7:42:13)

Well, Dave is Skyping us from his home office in Madison, Wisconsin. Dave, thank you for joining us.

[Speaker 1] (7:42:13 - 7:42:14)

Hi, Oprah.

[Speaker 21] (7:42:14 - 7:42:15)

Hi, Ecker.

[Speaker 1] (7:42:15 - 7:42:15)

Hi.

[Speaker 2] (7:42:16 - 7:42:18)

Your question is?

[Speaker 21] (7:42:19 - 7:42:50)

First off, I just want to say thank you. Thank you. Thank you to both of you.

You are welcome. Welcome. My question is when my wife and I have a disagreement she comes back hours or days later wanting to rehash that disagreement.

And she always feels there has to be a wrong or a right to it. How can I get her to live in the present and get the ego out of the way?

[Speaker 2] (7:42:51 - 7:43:00)

Were you watching last week when he told the story of the two monks? You know, and the monk said to the other monk you're still carrying that girl. I put her down hours ago.

[Speaker 21] (7:43:01 - 7:43:03)

I want us to become the two ducks.

[Speaker 1] (7:43:05 - 7:43:44)

You want to become the two ducks. Okay, good. Now, you need to see what is your role when you have disagreements at home?

I assume that your wife has a pain body that becomes active at that time. And when you have disagreements is your pain body also a contributing factor at home? Or do you feel that it is just your wife's pain body?

How, in other words, how do you feed into what is your part in the disagreement and in the energy field there?

[Speaker 2] (7:43:44 - 7:43:47)

Yeah, how are you playing into the drama of it, Dave?

[Speaker 21] (7:43:48 - 7:44:17)

I don't play into the drama of it. And that seems to initially increase it more on her behalf. And then, but lately, after going through the book, I find that I look for a single thing her eyes are beautiful and I just think of those and I take to a different place inside myself.

[Speaker 1] (7:44:18 - 7:44:40)

And it seems that it kind of, it just diminishes on her behalf then. Now, when you disagree or you have an argument, that means to some extent you must be identified with a mental position. And because if you don't have a mental position that you identify with, there is no argument.

[Speaker 2] (7:44:42 - 7:44:44)

That's why I said hmm to Dave.

[Speaker 1] (7:44:44 - 7:45:21)

Yes, this is why Oprah was a little bit skeptical when you were talking. So it's perhaps before we talk about your wife, maybe there's something that you can do so that you let go of identification with mental positions when you discuss things. You can still discuss the practicality of certain things that you need to talk about.

But don't become identified with a mental position of rightness that makes you right. And because that is what the ego thrives on and that is what feeds the pain body.

[Speaker 2] (7:45:22 - 7:45:24)

Whenever you identify with anything, it's the ego.

[Speaker 1] (7:45:25 - 7:45:57)

Yes, whatever you identify with becomes ego. So perhaps bring more vigilance into especially when you see a situation is developing that is going to become an argument. Or you can see that the pain body in your wife is becoming active again.

And then it's a time of being particularly alert and vigilant inside yourself so that you do not get drawn into opposing her in any way.

[Speaker 2] (7:45:57 - 7:47:10)

And even, Dave, you know, the reason why I said hmm and was skeptical because of what Eckhart just said, if I may reiterate. If you are, if there's no drama involved at all with you, if you just become peace, then the argument has to dissolve. Like the woman, the story that he tells in the book of the woman who came and was so upset and carrying all the papers and the bills and so forth.

And as he sat there, just listening, taking it in, she finally said, this doesn't really matter, does it? And left and went home. You remember that?

Yeah. From a couple classes ago. And I understand what you're talking about, because often when you start reading this material and you start, you know, to awaken yourself, we become a little self-righteous about it, you know?

So perhaps maybe there's a little bit of that still remaining with you where you want to say, I am so, because I know this happened with Stedman and myself. We're in a discussion and I'm feeling, well, I am very awakened. I'm a very evolved person.

So what you're saying is not going to upset me. But that attitude, the energy of that, my ego and my self-righteousness is what contributed to the drama. You see what I'm saying?

[Speaker 21] (7:47:11 - 7:47:11)

I do.

[Speaker 2] (7:47:12 - 7:47:12)

Yeah.

[Speaker 21] (7:47:12 - 7:47:12)

I do.

[Speaker 2] (7:47:13 - 7:47:20)

Your need to be right or your need to feel like, you know, I'm a little bit more superior because I'm not engaging in this and you are.

[Speaker 1] (7:47:21 - 7:47:28)

Yes. Yes. So that's then alertness and vigilance is very important on your part.

[Speaker 2] (7:47:28 - 7:47:56)

I think what you just said here is so important for every one of us who's trying to

continue to wake into this process, that whenever there's an argument or disagreement, the thing is to not and it's not to ever make it about the other person, even though it seems to be. The question is not what can I do for my wife, for my partner, for my boss, for my co-worker, but it is what can I do in the situation.

[Speaker 1] (7:47:56 - 7:47:58)

Yes. Right. That's all.

[Speaker 2] (7:47:58 - 7:47:59)

What is my contribution to it?

[Speaker 1] (7:47:59 - 7:48:53)

That's right. That's primary. And then your wife, I don't know whether she has any interest in spiritual teaching or the pain body.

Have you ever mentioned to her the pain body, not while there's a pain body attack happening, but when the pain body is... Because you said nobody hears you when you say it. No, because when you cannot talk to the pain body about the pain body, that was actually dangerous because the pain body will throw something at you.

I love it when you get tickled. Go ahead. I know pain bodies.

So is your wife sometimes relatively more open to this than at other times? Or is she always not open to this in your view?

[Speaker 2] (7:48:54 - 7:49:14)

She's not open to it to this point. But when I was running off the sheets for this week's class, she picked them up out of the printer and she read them over and she said, you're talking about me. So maybe that opens the book.

[Speaker 1] (7:49:14 - 7:49:16)

Yes, yes, yes.

[Speaker 2] (7:49:16 - 7:49:19)

Opens the door. Dave, thanks so much for your question. Thanks so much.

[Speaker 1] (7:49:19 - 7:49:21)

Thank you. Thank you.

[Speaker 2] (7:49:21 - 7:49:33)

Well, many acts of violence, you say on page 163, are committed by normal people who temporarily turn into maniacs. Does this mean that you think people are not responsible for what they do when possessed by the pain body?

[Speaker 1] (7:49:34 - 7:51:22)

No, that's what I say. They are not responsible. As we mentioned last time, Jesus on the cross, when he said, they know not what they do, meaning they are so unconscious.

They are in the grip of an energy field at which they cannot control. They don't even know that they are in the grip of this energy field because it has taken complete possession of them. So in that sense, I say they are not responsible, which does not mean that they do not suffer the consequences of their actions.

So it almost looks like a little bit of a paradox. Yes, no, they are not responsible. Nevertheless, karmically, they will suffer the consequences of their unconsciousness because human beings are, our purpose is to evolve into conscious beings.

So if we are not evolving into conscious beings, then we suffer. Right. The more close we are to this evolutionary impulse of evolving into conscious being, of the flowering of consciousness, the more close we are to this, the more we suffer.

And so these people who inflict violence on others, who make others suffer, also make themselves suffer. And they suffer the consequences karmically. And sometimes the karmic consequences come in the form of the legal system.

So they are put away and so that represents for them at that time karma. And then there's always the possibility when they are in deep suffering, because of something that they did in a state of complete unconsciousness, when they then are in deep suffering, perhaps in prison, whatever they may be, there's always the possibility then of awakening through the suffering that they inflicted on themselves, on others also.

[Speaker 2] (7:51:23 - 7:51:41)

Because you say on page 164, when you can't stand the endless cycle of suffering anymore, you begin to awaken. So the pain body too has its necessary place in the larger picture. But there are a lot of people who never awaken.

They just, you know, the pain body just, they die with it.

[Speaker 1] (7:51:41 - 7:52:04)

Yes, that is true. Then there's always a chance that the unawakened consciousness awakens in some other form, in some other situation. So, but the entire universe is going in that direction of awakening.

So it is, the more we are open to this...

[Speaker 2] (7:52:04 - 7:52:05)

Because we have to, are we going to die?

[Speaker 1] (7:52:06 - 7:52:46)

Yes, as the human species now, the impulse, the awakening impulse has been there for a million years longer. But for us now, we have arrived at this critical point where humanity, if humanity does not embrace this new state of consciousness, the awakened state, then humanity is not going to make it. On a cosmic scale, even that doesn't matter.

And whatever gain there has been achieved in the awakening of consciousness on this planet is not going to be lost. There's only one consciousness throughout the entire universe. And that one consciousness is awakening in millions and billions of lives.

[Speaker 2] (7:52:46 - 7:52:49)

And so if we don't survive as a human species?

[Speaker 1] (7:52:49 - 7:52:57)

That's not the greatest strategy either. In relatively speaking, it is tragic, but in absolute terms, that's fine too.

[Speaker 2] (7:52:58 - 7:53:00)

Yeah. And it's really, it's our decision.

[Speaker 1] (7:53:00 - 7:53:16)

Yes. Yes. The fact that we are here at this very moment engaged in this work is a very good sign.

It's a sign. Because here, at least we know that right now, here, the awakening is happening.

[Speaker 2] (7:53:17 - 7:53:20)

Yeah. For the hundreds of thousands of people who are joining us around the world.

[Speaker 1] (7:53:20 - 7:53:20)

Yes.

[Speaker 2] (7:53:20 - 7:53:24)

Danielle, who's joining us now from Ireland and Skyping us from Dublin. Hi, Danielle.

[Speaker 15] (7:53:25 - 7:53:26)

Hi, Oprah. Hi, Akash.

[Speaker 2] (7:53:26 - 7:53:28)

Hi. What time is it in Dublin right now?

[Speaker 15] (7:53:29 - 7:54:03)

I think it's about half two in the morning. Okay. Well, you're up late.

Thank you for joining us. No, no, no. I'm delighted to be here.

Thank you for having me. And my question is about ego and I'm just going to read it out. And I've been practicing trying to stay in the present moment for over three years now, but I've come to some sort of block because my ego keeps on telling me, if you get rid of your ego, you will lose the world as you know it.

You will lose your relationships with the friends you've built up for years and you want to give up your career you've worked so hard for it and you'll be isolated from the rest of society because they are all living in ego. How can I overcome this?

[Speaker 1] (7:54:05 - 7:55:46)

Thank you. Excellent question. Now, as you may have noticed, these are thoughts that arise in your mind.

These thoughts that arise in your mind are telling you something. Now, what these thoughts are saying may be very far from the truth. What the thought that if you awaken, if you become really present, you're going to lose your friends.

Life is not going to be fun anymore. You have to see, is that the truth or are these just thoughts that my egoic mind is producing in order to stop me from being present? Do I believe in those thoughts or do I believe in first-hand evidence that I have?

Because if you've been practicing being present, then you realize it's actually quite joyful to be fully open to the present moment. It doesn't take away from the fun of being alive. It actually makes you more intensely alive when you are fully present in the now rather than always looking to some next moment that's going to be better than this one.

This is how most of the world lives. So I'm sure you've already had glimpses or more than glimpses of how the quality of your life actually becomes enhanced through being fully present to life now because life is now. So and your mind is...

Please, a question.

[Speaker 15] (7:55:46 - 7:56:01)

Oh no, I definitely have. But I think it's just the ego keeps on sweeping in or else you'll be in a situation where your friends expect you to act the same way that you've always acted, like in ego. Like your friendship, a lot of friendships are kind of are bound through ego.

[Speaker 28] (7:56:01 - 7:56:01)

Yes.

[Speaker 15] (7:56:01 - 7:56:12)

You know, it's your personality and you know you'll try and be in the present moment and then they'll be like, come on, come on, you know, let's go and do something, you know, which is obviously trying to escape from the present moment.

[Speaker 2] (7:56:12 - 7:56:48)

But isn't it true, Danielle, when you become to awaken, when you become to the state where you feel more alive and awakened and willing to be more present with yourself, that means you might have to let go of some of the things that used to bring you a false sense of happiness. That maybe the same people you used to hang around with and do things with who are not, you know, ready to follow your path or not willing to be a part of some of the things that you now recognize that matter. Maybe it means letting some of those friends go.

[Speaker 1] (7:56:49 - 7:57:40)

That's that's the whole point. Maybe just a comment on this. Usually what happens when people become more present, some of their friends are actually drawn into that also.

Because whatever state you're in will affect the people around you or your back. So usually it happens that some of your friends will actually join you and also grow in presence and awaken. And others may drop away who are not ready yet.

That's that is usually the case. So the and your career does actually can only improve because the quality of anything that you do in full presence is so much greater. And there's so much power available to you that is not there when you're always looking to some other scattered.

[Speaker 2] (7:57:40 - 7:57:42)

Yes, you're scattered.

[Speaker 1] (7:57:42 - 7:58:17)

You remember a couple of weeks ago, I quoted the Zen master who was observing competitors at an archery competition and the Zen master was observing one competitor. And he said his need to win drains him of power. And of course, this need to win, which most people in the old consciousness have is the need to arrive at some future point.

And it takes energy away from what you're doing now. And that drains you of power. So whatever you do becomes actually more powerful when you are present, rather than so it can.

[Speaker 2] (7:58:17 - 7:58:57)

I remember when I first started doing this talk show 22 years ago, I used to get asked a lot of questions about other talk shows and other people. And I always used to say, we're running our own race here. And the energy that it takes to look back and see where the other guy is in the race.

And there've been a lot of guys. Female guys and guys with shows who were in competition. I go, the energy that takes to look at what somebody else is doing takes energy away from what you're doing.

I mean, if you're on track, I used to run track. And if you just take the moment to look back and see where the other guy is, that energy is so draining.

[Speaker 1] (7:58:57 - 7:58:58)

Yes.

[Speaker 2] (7:58:58 - 7:59:00)

And causes you to lose your own footing.

[Speaker 1] (7:59:00 - 7:59:00)

Yes.

[Speaker 2] (7:59:01 - 7:59:02)

And lose your own concentration and focus.

[Speaker 1] (7:59:03 - 7:59:03)

Yes.

[Speaker 2] (7:59:03 - 7:59:04)

So that's what you're saying.

[Speaker 1] (7:59:04 - 7:59:10)

Yes. And that's also put this end of this sense that you are competing against others as part of the ego energy.

[Speaker 2] (7:59:10 - 7:59:10)

That's right.

[Speaker 1] (7:59:11 - 7:59:12)

And that also takes power away.

[Speaker 2] (7:59:12 - 7:59:14)

That's right. Instead of just run the race.

[Speaker 1] (7:59:14 - 7:59:15)

Yes.

[Speaker 2] (7:59:15 - 7:59:15)

Run your own race.

[Speaker 1] (7:59:16 - 7:59:16)

Yes.

[Speaker 2] (7:59:16 - 7:59:22)

Now, what's the best way for us to sense the pain body? It's very... Thank you so much, Danielle.

Joining us from Dublin.

[Speaker 1] (7:59:24 - 8:02:29)

No, the love that knows the other as yourself. It's so simple. And love your neighbor as...

Yes. So the important thing is to catch it as it first arises. In the first, because before it takes over your mind, when it's there as an emotion.

And usually it's the pain body when the emotional reaction is out of proportion to the triggering event. So a relatively minor thing triggers an enormous amount of unhappiness. Yeah.

In whatever form. That's right. A small thing happens and you flare up.

Yes. Yeah. Yes.

So then after a while, you realize the kind of situation that triggers your pain body. And then you can be actually more vigilant when such a situation happens. And you can see a very important thing is to be able to have...

Sometimes called the kingdom of heaven. And what he said was... A very heavy emotion of deep sadness or whether it's a fiery emotion of anger or whatever it is or the emotion of intense fear.

That contraction. Then you can... There's so many people these days who are completely out of touch with their emotions because they live only in the head.

So being able to feel an emotion as it arises and then recognizing it as the beginning of the pain body. My pain body. And as long as you know this is the pain body, you are not identified with it because the knowing is the awareness.

So if you can catch it early on and then it may still grow. Suddenly the fear may become very intense or the anger or whatever form the pain body takes. But you will be there as the awareness in the background while it happens.

And one thing that doesn't happen is that the pain body cannot control your thinking because you're shining the light of consciousness on it. It cannot then creep into your mind and suddenly make your mind think what it wants to think. So remain there as the awareness for it and say, oh there's the pain body.

Then it cannot renew itself and it also cannot control your behavior, your actions. All it is that you have contained it not through holding it down but you have contained it there through your presence. Okay.

And then it can't renew itself through in that situation. So it suddenly it comes up but it cannot renew itself and then it will subside again. But the pain body being very clever, it will then wait for a more suitable opportunity when you are less conscious than at that moment.

And then it will try again.

[Speaker 2] (8:02:29 - 8:02:31)

And for example, It's like you're always being tested.

[Speaker 1] (8:02:31 - 8:02:45)

Yes. The pain body is like a little, little wild animal or something. It's always, it's there in

the back and say, okay, what's the joy?

Can I, am I going to come out now? Or is it the situation not right? He's too conscious.

[Speaker 2] (8:02:45 - 8:02:48)

Is the pain body also your ego, Eckhart?

[Speaker 1] (8:02:48 - 8:03:05)

The pain body is the emotional aspect of ego. So when you identify with the pain body, it becomes part of the ego because whatever you identify with becomes part of the ego. When you don't identify with it, it's no longer part of the ego.

[Speaker 2] (8:03:05 - 8:03:08)

All right. Because what you identify with is the ego.

[Speaker 1] (8:03:08 - 8:03:08)

Yes.

[Speaker 2] (8:03:08 - 8:03:29)

I like this question from Lorraine from Vancouver, British Columbia, who writes, I attract negativity. It seems that my whole world is one big fight. I just want people to stop instigating fights with me.

I don't deliberately go out and begin conflict, but it comes to me. I hate it. I just want peace.

What's the problem? Isn't that interesting?

[Speaker 1] (8:03:29 - 8:04:03)

Yes. Yes. Now this is whatever you experience repeatedly and frequently externally is a reflection of your inner state.

So you attract certain things into your life that reflect your state of consciousness. So for Lorraine, it's very important to become much more aware of whatever state she is in at any given moment. Become more aware of what emotion she is feeling at any given moment.

[Speaker 2] (8:04:03 - 8:04:06)

Because Lorraine could not be attracting fights and conflict.

[Speaker 1] (8:04:06 - 8:04:06)

Yes.

[Speaker 2] (8:04:06 - 8:04:08)

Unless she was emanating that energy.

[Speaker 1] (8:04:08 - 8:04:08)

Yes.

[Speaker 2] (8:04:09 - 8:04:27)

And you say on 162, every human being emanates an energy field that corresponds to his or her inner state. Most people can sense it, although they may feel someone else's energy emanation only subliminally. That is to say, they don't know that they sense it, yet it determines to a large extent how they feel about and react to that person.

[Speaker 1] (8:04:27 - 8:05:02)

Yes. So there are two aspects to your inner state. There's the emotional aspect to your inner state.

What is the energy of the emotion that you feel? And there's the mental aspect. What kinds of thoughts is your mind producing at this moment?

Is your mind producing negative thoughts? What kind of thoughts? So you need to be there as the awareness.

Become aware of what it is that I feel right now. What is my state at this moment? That's a good question to ask yourself.

What's my inner state at this moment?

[Speaker 2] (8:05:02 - 8:05:04)

At the moment that somebody instigates a fight with her?

[Speaker 1] (8:05:05 - 8:05:54)

No. No. Normal moments when you're not being challenged.

Okay. Because all these accumulate, your normal state of consciousness eventually produces some external event. So as much as possible and in any situation, it's always more important what your inner state of consciousness is than the external situation.

Got it. The external situation is always secondary. So what am I feeling now?

And what am I thinking now? These are the important questions. So become an alertness

then arises.

You become suddenly realized what's my mind saying? What's most of the day? What kind of thoughts is my mind producing?

How many negative thoughts do I have every hour? Every minute. You become aware particularly of because the ego loves negative thinking.

[Speaker 2] (8:05:54 - 8:06:15)

And so what you're saying then, it would be impossible for Lorraine to be a peaceful person to say, she says here, I just want peace. What's the problem? It would be impossible to just be a peaceful person minding your own business, having peaceful, loving thoughts, and people want to pick a fight with you all the time.

[Speaker 1] (8:06:15 - 8:07:00)

Yes, that would not be possible. So there's something in her that she needs to become aware of. And that's not her true self.

It's a form of conditioning. Her true self is the awareness, which is already perfect. It's fine.

There's nothing wrong with who she is in her essence. So look, be vigilant as much as possible. Have maybe put little signs at home, little reminders so that you remember to be conscious of what's going on inside me.

What's going on inside me? Very important question.

[Speaker 2] (8:07:00 - 8:07:01)

What's going on inside me?

[Speaker 1] (8:07:01 - 8:07:04)

What thoughts is my mind thinking?

[Speaker 2] (8:07:04 - 8:07:04)

Yes.

[Speaker 1] (8:07:05 - 8:07:06)

What is it that I'm feeling right now?

[Speaker 2] (8:07:07 - 8:08:12)

I wanted to go back to page 162 again, where you say every human being emanates an

energy field that corresponds to his or her inner state. And most people can sense it, although they may feel somebody else's energy emanation only subliminally. That is to say, they don't know that they sense it, yet it determines to a large extent how they feel about and react to that person.

I had an encounter with somebody recently where their energy thing was so strong, I walked into the room and felt it so strong, I had to remove myself from the room. Yes. Yeah.

Yes. Some people are most clearly aware of it when they first meet someone, even before any words are exchanged. That's what had happened there.

A little later, however, I love this part. A little later, however, words take over the relationship and with words come the roles that most people play. Attention then moves to the realm of mind and the ability to sense the other person's energy field becomes greatly diminished.

Yes. Nevertheless, it is still felt on an unconscious level. And that's why kids can sense it.

Little kids can sense it because they don't have the words or the language.

[Speaker 1] (8:08:13 - 8:08:13)

Yes.

[Speaker 2] (8:08:13 - 8:08:14)

Isn't that true?

[Speaker 1] (8:08:14 - 8:08:28)

Yes. And animals can sense it. Very acutely because they don't have the conceptual mental realm so they can feel much more acutely a human energy field.

[Speaker 2] (8:08:28 - 8:08:32)

That's right. And after they're introduced to you, your title means nothing to them.

[Speaker 1] (8:08:32 - 8:08:32)

No.

[Speaker 2] (8:08:32 - 8:09:05)

Yes. Your title or your position or your label, the role that you're playing means nothing to them. No.

So once they sniff you and they don't like you, they don't like you. We have Mubina on

the phone from Dubai. Hi, Mubina.

We hear you have a question. Hi, Oprah. Hi.

I hear Dubai is so great. It's beautiful. Please come visit.

Yeah, I think I might be coming. And yeah, I am. Have you have a question about relationships?

Go ahead. Yes. My question is about the nature of love.

[Speaker 6] (8:09:06 - 8:09:54)

Echad says that love has no wanting and that true love really is about not expecting anything in return. My question is related to a little personal dilemma. I met somebody five years ago and I really, really like him, but I noticed that he has a dense pain body.

My question is, should I continue to be present for this person? I have been doing so for five years, giving him my present time and really being there for him. And is it worth waiting?

I really do want to get married and I would have a family someday. Is it worth waiting for someone, you know, with a dense pain body? But I still feel I want to be present for this person.

And I know Echad says that we shouldn't go around changing people.

[Speaker 2] (8:09:54 - 8:09:56)

Well, you're not going to change him, first of all.

[Speaker 6] (8:09:57 - 8:09:58)

Right. Okay.

[Speaker 2] (8:09:58 - 8:10:00)

Are you hoping that you're going to change him?

[Speaker 6] (8:10:02 - 8:10:09)

I'm hoping that he's going to let go of his past at some point and realize that I'm the one for him.

[Speaker 2] (8:10:09 - 8:10:18)

Hmm. Well, I think you need a little more awakening. Okay.

No, but I'll let Echad answer. Go ahead.

[Speaker 1] (8:10:20 - 8:10:23)

So, do you feel that you love that person?

[Speaker 6] (8:10:24 - 8:10:25)

Yes, very dearly.

[Speaker 1] (8:10:27 - 8:11:38)

Well, let's see what it means to love someone. When you truly love another human being, uh, there's something that you recognize in them that has nothing to do with the form of that person. There is the recognition of the essence of that person.

And your own essence, your own being, your own consciousness, recognizes that in the other. And that essence is the divine in each human being. So, when you love another person, you really love God in the other person.

You don't love the person. If you love the person, it's the ego, because then you love the form. And if you love the person and not the formless within the person, the divine, when you don't love God in the other person, then the love is of the ego.

And the ego love is very different from true love. The ego love is needy. And the ego love says, you love me back.

And if you don't, I'm going to get very angry.

[Speaker 2] (8:11:39 - 8:11:45)

Or upset with you, or impatient with you, because you haven't loved me the way I wish to be loved.

[Speaker 1] (8:11:46 - 8:11:55)

Yes, yes. So, there's no need to deny what you feel for this person. It's actually...

[Speaker 6] (8:11:55 - 8:12:16)

Yes, and I've never really expected anything back from him. But what I hear from friends is always, what are you waiting for? And, you know, he's not giving you anything back.

So, what are you waiting for? And I don't mind waiting another five years. It's just that I've just been, you know, getting bombarded with questions from friends who just think, you know, go out with other people.

[Speaker 1] (8:12:17 - 8:12:30)

No, the love in you actually is fine. The love that you feel does not need anything. But you as a person, you as a person may have certain needs and preferences in this situation.

[Speaker 2] (8:12:30 - 8:12:40)

I don't believe that she's making this phone call for her friends, personally. I believe that you are making this phone call for yourself, Ms. Mubina. And that it's not...

[Speaker 15] (8:12:40 - 8:12:40)

Absolutely, I am.

[Speaker 2] (8:12:40 - 8:12:59)

Yeah, that it's not your friends who are saying, why doesn't he do something? I think, you know, what you expressed to us at the beginning of this phone call is that you think it's been five years and it's time that he should do something. But he has a pretty heavy pain body, right?

Okay, so you want him to make a move and you want that move to be marriage?

[Speaker 6] (8:13:00 - 8:13:05)

Um, well, it could lead to that, sure. I mean, I'm in no hurry.

[Speaker 2] (8:13:05 - 8:13:07)

What do you want? But I'm just... What do you want?

[Speaker 6] (8:13:07 - 8:13:31)

Well, I want him to realize that he, um, I don't know, that I just, I just love him. That's all. Oh, no.

You know, and I just want him to see that. And I think he's just um, being blocked or... I'm not buying that.

His pain body is so dense.

[Speaker 2] (8:13:31 - 8:13:43)

No, I think what you said to us earlier is what you really want. You said, I want him to realize that I'm the one for him. Sure, definitely.

I'm not gonna lie about that. Okay. Yeah, you already said it.

Go ahead.

[Speaker 1] (8:13:43 - 8:13:43)

Yes.

[Speaker 2] (8:13:44 - 8:13:45)

So what do you want to say about that, Eckhart?

[Speaker 1] (8:13:45 - 8:14:05)

Well, it may be time for you to talk to him and say, I love you and what I feel for you is not going to change. But I have certain needs and preferences. I would like to, I would like you to decide and make a commitment whether or not you want to be with me.

[Speaker 19] (8:14:06 - 8:14:06)

Right.

[Speaker 1] (8:14:06 - 8:14:09)

Old, old, old, Eckhart.

[Speaker 2] (8:14:11 - 8:14:13)

And then he says, well, I'm not ready for that.

[Speaker 1] (8:14:13 - 8:14:23)

No, if he says I'm not ready and you get angry or extremely upset, then it was ego love. If he says I'm...

[Speaker 6] (8:14:23 - 8:14:29)

He said that to me a lot of times before that he's not ready. Fine, it's okay. Did you hear what Eckhart just said?

[Speaker 2] (8:14:29 - 8:14:34)

Hello, Mabina, did you hear? If you get upset, then that's ego love. Ego, yes.

[Speaker 3] (8:14:35 - 8:14:35)

Okay.

[Speaker 2] (8:14:36 - 8:14:45)

And if you don't get upset and you're patient and you're, as you said, you can wait five more years or however it chooses to be, then perhaps maybe it is the real thing.

[Speaker 1] (8:14:45 - 8:14:46)

Yes.

[Speaker 2] (8:14:46 - 8:14:53)

Unless you're just waiting for him to make the move and discover that you're the one. Okay.

[Speaker 6] (8:14:53 - 8:15:01)

Um, yeah, that's what I've been doing. And I just wanted to confirm that. So that's fine.

That's confirmed. That's great.

[Speaker 1] (8:15:01 - 8:15:40)

The extent to which you can love another human being depends on the extent to which you are connected with your own essence. And you can recognize, sometimes it's easier to recognize God in one particular form, but you can recognize God in another human being. So the love is in you.

And when you, the love does not come from the outside. The love is the recognition of oneness, that ultimately you and the other share the one consciousness. That's what connects and makes all humans one.

[Speaker 2] (8:15:40 - 8:15:58)

And what you say in the book, I don't know, I'm paraphrasing now because this was, I think, last week that you really addressed this in the pain body, is that many times people mistake what they believe to be love for their own neediness and their ego identification with, you know, this person validates me or...

[Speaker 1] (8:16:00 - 8:16:02)

Yes. So true love is...

[Speaker 2] (8:16:02 - 8:16:06)

Especially in our society, in the American society, where it's all about romance.

[Speaker 1] (8:16:06 - 8:16:07)

Yes.

[Speaker 2] (8:16:07 - 8:16:07)

Yes.

[Speaker 1] (8:16:07 - 8:16:37)

That's encouraged by the culture and so on what you see in films, the role playing associated with that. So... It's really damaged us a lot, hasn't it?

Yes. Yes. But we are waking up out of that.

There are not so many films now that end in the happy marriage or something like that because people are beginning to recognize that's not how it is.

[Speaker 2] (8:16:37 - 8:16:38)

That it's not happily ever after.

[Speaker 1] (8:16:38 - 8:16:39)

No, no.

[Speaker 2] (8:16:39 - 8:16:43)

Thank you, Mubina. Thanks. Thank you so much.

[Speaker 1] (8:16:43 - 8:16:44)

Thank you. Thank you.

[Speaker 2] (8:16:44 - 8:17:19)

Last week, we aired an interview on The Oprah Show with Thomas, who was a transgendered man. Heard about this man who became pregnant? Transgendered man who was pregnant and his wife, Nancy.

We also spoke to Thomas and Nancy's neighbors, George and Victoria, who gave us their reaction. And I found out during a commercial break that George and Victoria are students of a new earth. And here's a clip of our conversation after The Oprah Show went off the air.

They just told me after, during commercial break, that you're reading A New Earth. Are you taking the class? Absolutely.

[Speaker 4] (8:17:19 - 8:18:04)

I love it, Oprah. It's been fantastic. I actually read the book first.

Yeah. And I couldn't put it down. I had to read the whole book because I said to George, oh, at last, I'm so excited.

This book is really captivating, you know? So then I encouraged George to take the class

with me. So we've been watching it together and studying together.

And that's what's helped us be more understanding and open-minded, nonjudgmental, as Eckhart says, no labels, trying to get judgment out of our heads and stay in the moment and just really embrace our devoted neighbors as the human beings that are with us, sharing this earth.

[Speaker 13] (8:18:05 - 8:18:34)

And I don't think it's a coincidence that we moved to Bend and right across the street from us, we've encountered Nancy and Thomas and this situation because I think in a way, there's a design to this and it was an opportunity for us to grow. And this is why we're kind of honored, really, to share this experience because it's really helped us become, you know, more enlightened people. It's given us the opportunity to actually manifest what the seminars are all about.

[Speaker 2] (8:18:35 - 8:18:50)

So that's Victoria and George. Join us now from Skype from their home office in Bend, Oregon. Since Nancy and Tom were on the show, has all the press been in your neighborhood looking for them or looking for you?

[Speaker 13] (8:18:51 - 8:19:01)

Yes, they were. Oddly enough, they kind of dissipated after your show and it's been relatively peaceful now. Oh, good.

[Speaker 2] (8:19:02 - 8:20:00)

Well, I remember you had a question for Eckhart and I said I was gonna let you ask that question yourself that was related to the suffering of Christ. On page 144, Eckhart writes, why is the suffering body of Christ, his face distorted in agony, and his body bleeding from countless wounds such a significant image in the collective consciousness of humanity? Millions of people, particularly in medieval times, would not have related to it as deeply as they did if something within themselves had not resonated with it, if they had not unconsciously recognized it as an outer representation of their own inner reality, the pain body.

They were not yet conscious enough to recognize it directly within themselves, but it was the beginning of their becoming aware of it. Christ can be seen as the archetypal, archetypical human embodying both the pain and the possibility of transcendence. And you had a question regarding some of this.

[Speaker 13] (8:20:00 - 8:20:33)

Go ahead, George. Yes, thank you, Oprah, for having us on the show. Eckhart, you

mention the Christian doctrine a lot in your book, and this is a question to help me reconcile Christian doctrine with your teachings.

If it's true that the ego loves suffering, as you mention in your book, and if it's true, as the New Testament says, that God sent his only begotten son to suffer and die for humanity's sins, was the passion of Christ an ego trip?

[Speaker 1] (8:20:35 - 8:25:37)

Thank you, thank you. Now, I would not say that the ego loves suffering, the pain body loves suffering. The ego is actually very often, tries very hard to avoid suffering.

If the ego produces suffering, inevitably, sooner or later, because the way it goes about its business is dysfunctional. The ego is a very limited view of who you are. And if you act from such a limited view of who you are, you cannot see where you fit into the totality of other human beings and your environment, then eventually your actions will produce suffering.

So the ego produces suffering, although it wants something else. This is why we have the proverb, the road to hell is paved with good intentions. The ego wants the best for you, but it produces often the worst.

So I would not say that the suffering of Christ is an ego trip, it's not that. I'd like to share with you something. I had an insight some years ago.

I was walking in England into a village church. It was all very quiet. I was the only person in that 600 year old church.

And I saw the cross, the altar, and Jesus on the cross. And this is an image that we are so used to, but we don't question it. But at that moment, I saw it as if I had just arrived on this planet and had never seen it before.

And I was struck by the strangeness of that symbol. And I looked, there's a suffering human being in agony on this cross. And at the same time, there was another cross without Jesus on it.

And I saw this golden cross was the same cross. That cross that is the torture instrument is at the same time a symbol for the divine. And suddenly I saw a very deep significance in that, that can be appreciated and recognized, I believe, by anybody, even if they are not Christians.

Jesus on the cross stands for humanity. Jesus represents every human being that has ever lived or will ever live. Jesus represents something that is part of the human condition.

And this, what he experienced at that moment, I saw when I was looking at the cross in

the church, I saw that what this represents is a human being who experiences an extreme form of limitation. He's totally unfree, totally limited in deep suffering. And at the same time, the words I suddenly remembered from what is said on the cross, not my will, but thy will be done.

And that was the act of complete acceptance of suffering. He went to the depths of suffering and then totally accepted suffering. And through this total acceptance of suffering, a sudden transmutation happened.

And the very torture instrument, the cross, that had produced the suffering was transformed and became a symbol for the divine. And that explained the paradox that I had seen when I went into that church as if I'd never been to a church before. And I saw, how can the torture instrument at the same time be a symbol of the divine?

And so in every human being's life, every human being will experience some form of suffering, sometimes very intense. WINFREY OFFERS Every human being, as you said last week, will have their own cross to bear. Yes, every human being has their own cross to bear.

And every human being needs to learn the lesson that is there when we look at Jesus on the cross. He has to come to the point where the human being, instead of wanting to avoid suffering, says, this is what is, and bring a complete yes to whatever is at this moment. Not as I will, but thy will be done.

Thy will be done. Complete alignment. And that I call conscious suffering, where suddenly the inner resistance is not there anymore.

And when you go into conscious suffering and say, this is fine, I say yes to this. Even the most unacceptable situation, if there's nothing I can do about it, I bring a yes to it.

[Speaker 2] (8:25:37 - 8:25:39)

Not as I will, thy will be done.

[Speaker 1] (8:25:39 - 8:26:04)

Yes. And at that moment, the ego dies. And in that moment, the divine comes through.

And the very thing that was the worst thing that could ever happen to you, when you bring surrender to it, becomes an opening into the divine. And that's the miracle and the transformative value of the cross.

[Speaker 2] (8:26:04 - 8:26:22)

Boy, I think that's powerful, George and Victoria, don't you? The moment, I got that. I just got that.

I had a big old epiphany. The very moment, the worst thing that can happen to you, if you surrender to it, there is an opening that allows the energy of the divine to come through. At the moment of surrender.

[Speaker 1] (8:26:23 - 8:26:30)

Yes. And that is the grace. I got that, George.

Didn't you get that? Yes, I did. Thank you.

So it's a lesson for us, in other words.

[Speaker 13] (8:26:30 - 8:26:31)

It's a lesson, yeah.

[Speaker 1] (8:26:31 - 8:26:49)

Behind every form of suffering, there is grace hiding, concealed. It does not reveal itself until you surrender, until you suffer consciously, until you no longer deny what is. So there's the grace that's hiding behind every form of suffering.

[Speaker 13] (8:26:49 - 8:27:20)

Wow. So if the ego doesn't love suffering, but produces suffering, what is that voice in our head that you refer to in the book? The voice that denigrates our self-esteem, that says you weren't any good, you were never any good, you're never going to be any good.

That's also what in the Bible also is described as the voice of Satan. Is the ego, in that sense, a force of evil in us? You know, you have the good and the bad, the duality.

[Speaker 20] (8:27:21 - 8:27:21)

Yes, exactly.

[Speaker 1] (8:27:22 - 8:27:54)

Yes. Ego, I would define as... Ego is complete identification with form, total identification with form.

The form of me as this body, the psychological form of me, total identification with every thought that arises. So you cannot step out. You're trapped in form completely, and that is evil.

So going beyond form, beyond identification with form, is when the other dimension opens up.

[Speaker 2] (8:27:54 - 8:28:02)

Yeah, and didn't in some cultures in the past, I saw this on Guy Ritchie's documentary on the ego, that they used to refer to the ego as Satan.

[Speaker 1] (8:28:03 - 8:28:04)

Yes, yes, yes.

[Speaker 2] (8:28:04 - 8:28:12)

In some cultures, they refer to it as Satan. Yes. Thank you, George and Victoria.

Victoria, you're still enjoying the book or you're done now, right? Have you done...

[Speaker 4] (8:28:12 - 8:29:03)

I finished the book, Oprah. I actually have a quick question if it's possible. Go ahead.

I was curious because, you know, you spoke of children and the trauma that young children experience when their parents are fighting. Eckhart, do you think that it's possible that a pregnant mother passes her pain body onto her unborn child, and perhaps even generations that has happened with the grandmother, the great-grandmother, passing that onto their unborn baby? So we end up with this big old backpack of somebody else's pain body.

And can we free ourselves from that as simply as being aware, like you said?

[Speaker 1] (8:29:04 - 8:30:16)

Great questions, guys. Thank you. Yes, you're absolutely right.

The pain body is passed on from generation to generation. And certainly, whatever a mother experiences in pregnancy affects already the child that is inside her. Whatever emotions she experiences will affect and leave remnants in the child.

And I believe that, although no scientists have discovered it yet, I believe that even in the human DNA, there's already programming that is the pain body. And so we inherit it. It's only partly personal.

In other words, partly it arises as a result of things that happened to us in childhood and so on. But it goes back much further than that. It's old.

It's very old. And as you know, I mentioned in the book, another aspect of the pain body is it's also collective. You also inherit the pain body of your, sometimes of your entire nation is part of your pain body.

[Speaker 2] (8:30:16 - 8:30:26)

This is what we were talking about last week. The pain body of slavery in this country that so many people are in denial about. The pain body of what's happened to the Native Americans in this country.

Yes.

[Speaker 1] (8:30:26 - 8:30:26)

Yes.

[Speaker 2] (8:30:26 - 8:30:27)

Yeah.

[Speaker 1] (8:30:27 - 8:30:38)

And so, so what you said is absolutely true. So the mother will often already pass on her pain body to the unborn child.

[Speaker 2] (8:30:38 - 8:30:50)

So isn't that harder to get yourself free? We're going to talk about before this class is over tonight, breaking free of the pain body. But if you inherited it, if it's like genetically DNA encoded, isn't that harder to get rid of?

[Speaker 1] (8:30:50 - 8:31:58)

Well, that's how it is. But it's, it comes from the past. It is the living past in you.

The living past. Now, the past has no power against the present moment. Because all power arises out of the present moment because it is life itself.

So then this is why you don't need years or generations to become free of the pain body. It has taken many generations for the pain body to build up. But it takes only one conscious human and one conscious moment now to disidentify from it and recognize it.

You're not totally free yet, no, but you recognize it for what it is. It takes only one moment of awareness now to see it for what it is. And when this person then has broken the unconsciousness of generations and that's what we are engaged in.

We are, we are breaking the unconsciousness that goes back thousands and thousands of years. That's pretty powerful.

[Speaker 2] (8:31:59 - 8:32:02)

George and Victoria, thank you again from Bend, Oregon. Thank you. Thanks guys.

[Speaker 13] (8:32:02 - 8:32:10)

Thank you because you folks are doing this on a global electronic basis. So thank you for letting us be a part of that breakthrough. Thank you.

[Speaker 2] (8:32:10 - 8:32:12)

Thank you. Thank you for the second time.

[Speaker 13] (8:32:12 - 8:32:13)

Thank you.

[Speaker 2] (8:32:13 - 8:32:53)

Well, on page 170, you talk about children and you say suppressed pain bodies are extremely toxic, even more so than openly active ones. And that psychic toxicity is absorbed by the children and contributes to the development of their own pain bodies. So people who are, I think about this all the time.

We were just doing somebody on the show. We're always doing somebody on the show who's arguing in their families. When you argue in front of your children, I remember this the other day, the little girl said, when my mommy and daddy argue, I go and hide under the covers.

When you argue in front of your children, you are creating and reinforcing their pain bodies.

[Speaker 1] (8:32:54 - 8:34:24)

Yes. I did that as a child. I was always trying to hide from my parents' pain body, which was there a lot of the time active.

So that's one way is when there's an active confrontation and the parents having a confrontation with their mutual pain bodies. It shocked us last week when you said you started thinking of killing yourself when you were at a very young age, nine or 10 because of your parents. Yes, that was the general environment that I was in.

I perceived it as extremely unpleasant. There was the environment of my parents and there was not that they were not loving parents, but they both had heavy pain bodies. I loved them, but I didn't know at the time why that was continuous conflict.

I just knew it was dreadful to be around them. And of course, I was also unhappy at school because I never liked having to study things that I wasn't interested in and it wasn't done in an interesting way. So yes, the children then absorb.

One way they absorb the pain body from their parents is when there's open conflict

between the parents' pain bodies. But another way is also when some parents say we mustn't fight in front of the children and nevertheless there's an intense emotional negativity. They may not be saying anything, but there's an emanation of intense negativity in the parents.

That's right.

[Speaker 2] (8:34:24 - 8:34:46)

I know a couple stayed together 24 years in order until the last child was grown and had gone to college. All the children are completely messed up. One problem after another problem, drugs and drinking and all kinds of problems because the children stayed in that house and absorbed all the energy that was in that house.

[Speaker 1] (8:34:47 - 8:34:47)

Yes.

[Speaker 2] (8:34:47 - 8:34:47)

Yeah.

[Speaker 1] (8:34:47 - 8:35:12)

And sometimes it's the case if the parents repress that because they don't want to fight in front of the children or they may have an image of themselves as religious and they mustn't. That's right. And so they are not even admitting to themselves perhaps that there's intense negativity.

And then the children grow up in that and sometimes it's then the children who are forced to act it out in the world. That's right.

[Speaker 2] (8:35:13 - 8:35:35)

And the interesting about that when you try to repress it, when you're not fully realizing the truth of who you are and you say the truth of who you are will set you free, when you allow the repressed bad energy to go on in the household, the energy is still there. It goes back to what I was saying on page 162. The energy is always there.

[Speaker 1] (8:35:35 - 8:35:36)

Yes.

[Speaker 2] (8:35:36 - 8:35:42)

And children more so than even adults children who don't have the language for it pick up on the energy.

[Speaker 1] (8:35:42 - 8:35:43)

Yes, yes.

[Speaker 2] (8:35:43 - 8:36:03)

And often blame themselves because they don't have the language to explain. Okay, okay. You also say on...

Well, first of all, we'll do this. We'll go to a caller on this topic from Melbourne, Australia. Hello.

She has a 10-year-old daughter. Her name is Wendy. Wendy, hi.

Hi, Oprah. Hi, Eckhart.

[Speaker 28] (8:36:03 - 8:36:04)

Hi.

[Speaker 19] (8:36:05 - 8:36:56)

Thank you for having me on the webcast today. Well, great to talk to you. I have a question.

Eckhart, on page 178, you state that someone who in childhood was neglected or abandoned by one or both parents will likely develop a pain body that becomes triggered in any situation that resonates even remotely with their primordial pain of abandonment. So I see this pain in my 10-year-old daughter whose father no longer sees her and hasn't really had much of a relationship with her. And my question is, how do I help her through her feelings of abandonment?

And how do I guide her through people-pleasing behavior? Because I notice she has a strong tendency to people-please just to be accepted or liked. I would really love some help on this one as I'm often at a loss on how to help her through it.

[Speaker 1] (8:36:56 - 8:37:13)

Can you give an example of how this, what you see as a sense of abandonment, how it manifests in her now? Can you give a situation where this happens? How does she behave in such a situation?

[Speaker 19] (8:37:15 - 8:37:49)

Well, often there's been occasions when they have little parties at school and children get invited. And she's one of the kids that's excluded because obviously not everyone gets invited to everyone's birthday party. She's so traumatized by it.

She cries and she doesn't understand. And she comes and she says they don't like her or they don't love her. And then she'll try to often buy the friendship.

She'll take things to them. You know, take gifts or take Easter eggs lately and things like that. And I just think, oh, how do I get her through this?

She wants to be liked all the time.

[Speaker 1] (8:37:49 - 8:38:52)

She wants approval. So your child- It's a case of intense tears and trauma. She is now 10 years old?

10 years old, yes. Yes. Perhaps you can gradually over the next few years explain to her that she cannot be liked by everybody.

Nobody is liked by everybody. And you cannot expect- I think if you explain it gently, she will begin to understand that it is impossible in this world to be liked and accepted by everybody. And it is not necessary to be liked and accepted by everybody.

And especially if you do things that are of any significance in this world, as when she grows up, the more significant things you do in this world, the more you will find there are certain people who don't like what you do. And even Oprah has people who don't like what she does. I don't know why, but the- I don't either.

[Speaker 2] (8:38:54 - 8:39:40)

Yes, and the more successful you become, the more people you have who don't like what you do. So you have a- And I used to be- Listen, as you're describing your daughter, I used to be this little 10-year-old girl who had such a desire to please. I was always taking all of my notebook paper and giving it to everybody else, whatever I had.

Even in college, nobody liked me. So I would spend all my money, because I was working in TV from the time I was a sophomore in college. And everybody else was jealous of me for having a job and having a job on TV.

And so I would take my money and buy pizzas for everybody and try to make everybody like me. And listen, I hope you- I was 40-something before I figured it out.

[Speaker 1] (8:39:40 - 8:39:56)

So I hope your daughter gets it before then. I think some gentle explanations, just a little bit here and there. Now she's 10.

And then over the next few years, the behavior will continue for a while. You cannot just undo all conditioning in another person.

[Speaker 2] (8:39:57 - 8:40:03)

Yeah, the pain body is, I was not wanted by my father. That's what the 10-year-old is feeling. I was not wanted by my father.

[Speaker 1] (8:40:03 - 8:41:08)

Yes, yes. And the pain body, if your daughter gets taken over by intense negative feelings that are out of proportion to the triggering event, which is a sign that this is the pain body, if this happens and when this happens, after- I'll describe it in a new earth. After a pain body episode is over, the next day, for example, you talk to what your daughter felt at that time.

Yesterday, when you behaved in such a way, when you did this, when you said that, what did it feel like? Ask her questions about- so that she begins to put attention on her own emotions and she can detect them. Ask questions about- after a pain body episode in your daughter, ask her what it feels like so that the awareness grows in her of this.

And next time, when it happens again, say, oh, there's the- that old thing has come back. She might even- you may even encourage her to give it a name, the pain body.

[Speaker 28] (8:41:08 - 8:41:09)

Mm-hmm, okay.

[Speaker 1] (8:41:09 - 8:41:28)

And then she can identify it when it happens again. So gradually, the child can be, instead of at the mercy of these arising emotions, the child can already learn at an early age to be there as the awareness of the emotion, rather than to be taken over by the emotion.

[Speaker 2] (8:41:29 - 8:41:33)

Actually, I think children can learn this a lot easier than adults can because we're so overly conditioned.

[Speaker 1] (8:41:33 - 8:41:38)

Yes, and that should be the- one of the main things that children learn at school. But so far, that's not happening.

[Speaker 2] (8:41:39 - 8:42:38)

Right. And also, Wendy, I might suggest this, you know, I think one of the things that would have helped me a lot, and I found this with my girls in Africa, who come from really disadvantaged backgrounds. They're disadvantaged.

And one of the things I want to teach them is a life of service. You always feel better about your life when you can be of service to someone else's. And so if your daughter, even at 10, is exposed to children who are less fortunate than she is, children who are orphaned or abandoned or, you know, in poverty, I don't know what the situation is in Melbourne, but children who have less than she does, and she is able to see that her situation really isn't so bad and allowed to feel a sense of gratitude for who she is and where she is and what she has, and yet also empathy and compassion for people who have less than she does. I think that that will also, even at 10 years old, begin to offer some perspective for her.

[Speaker 1] (8:42:39 - 8:42:39)

Yes, absolutely.

[Speaker 2] (8:42:39 - 8:42:40)

Yes, I agree.

[Speaker 1] (8:42:40 - 8:42:41)

Yes. Yes, absolutely.

[Speaker 2] (8:42:42 - 8:42:45)

Thank you so much for your call. Thank you very much. Thank you.

[Speaker 15] (8:42:45 - 8:42:45)

Thank you.

[Speaker 2] (8:42:46 - 8:42:56)

So tonight's chapter, Breaking Free, how do we do it? You say, how long does it take to become free of the pain body on page 183? Tell us how long.

[Speaker 1] (8:42:59 - 8:43:26)

The important question, as I say, is not how long it takes to become free of the pain body, but how long does it take for me to stop identifying with the pain body? That's because it's more important to stop identifying with it because in one sense, you're already free. The pain body may still be there in you for a while, but when you stop identifying with it, that's freedom already.

[Speaker 2] (8:43:26 - 8:43:38)

You say the answer is, of course, that it depends both on the density of an individual's pain body, some are more dense than others. Yes. As well as the degree or intensity of

that individual's arising presence.

[Speaker 1] (8:43:38 - 8:43:39)

Yes.

[Speaker 2] (8:43:39 - 8:43:54)

So the more you're able to bring that sense of awareness, or as I said in the beginning, that you, you who is disguised as awareness, that awareness is you disguised as a person, the more you can be present with that.

[Speaker 1] (8:43:55 - 8:43:55)

Yes.

[Speaker 2] (8:43:55 - 8:43:56)

The more it dissipates.

[Speaker 1] (8:43:56 - 8:43:57)

Yes.

[Speaker 2] (8:43:57 - 8:43:58)

It doesn't happen instantly.

[Speaker 1] (8:43:58 - 8:44:34)

No. But every time you disidentify, every time you are there as the awareness, the energy of the pain body already diminishes. So every time there's a little bit less of it.

And what happens to the energy? It's all, energy is all one. There's only one energy, but it appears in different frequencies and the pain body energy has a certain frequency.

It's contained, it's rigid, it's tight and it becomes freed and it contributes to the arising awareness.

[Speaker 2] (8:44:35 - 8:44:39)

And you say, but it's not the pain body, but identification with it that causes the suffering.

[Speaker 1] (8:44:39 - 8:44:43)

That's right. The pain body itself is only...

[Speaker 2] (8:44:43 - 8:44:43)

Has no power over it.

[Speaker 1] (8:44:43 - 8:44:57)

No. And it's not suffering anymore when you don't identify with it. Then it's only an unpleasant feeling inside you.

You can hardly call it suffering, but it's suffering when you become it or it becomes you, that's suffering.

[Speaker 2] (8:44:58 - 8:45:15)

It's not the pain body, but identification with the pain body that forces you to relive the past again and again and again and keeps you in a state of unconsciousness. I'm on page 183, everybody. So a more important question to ask would be, how long does it take to become free of identification?

[Speaker 1] (8:45:16 - 8:45:53)

Yes, that's the key. And the answer to that, of course, is it doesn't really take any time because all it requires you is to be aware at this moment as it arises, in the moment it arises to see it and recognize it. Be the awareness for it, be the space for it, is another word, another expression we can use.

Are you able to be the awareness for the pain body, to be the space for the pain body and say, oh, there it is. That means you have broken the identification. All it requires is for you to be present in the now as the awareness.

[Speaker 2] (8:45:54 - 8:46:04)

And to remember that the past, no matter what it is, no matter how awful it was, how horrifying, how much suffering, the past has no power over the present moment.

[Speaker 1] (8:46:04 - 8:46:27)

Because what arises out of the present moment is the dimension of consciousness that we call presence or awareness. It's a dimension that was already there in you always, but had been covered up by density of emotion and density of conditioned mind structures, thinking.

[Speaker 2] (8:46:27 - 8:46:31)

And the way you get to that is to bring yourself back to the present moment, get still.

[Speaker 1] (8:46:32 - 8:47:19)

Yes. Get still. Get still.

And then that arises, that dimension that then arises is, we could call it, goes beyond who you are as a person. It is transpersonal. It is a transpersonal dimension in you.

And that's the only thing that can free you from the purely personal realm, which has its place, but is very limited. And it's the only thing that can free you from the past and the heaviness of the past. And the past cannot prevail against it.

It is impossible because it is the only power there is. So it is also the timeless dimension in you. When we talk of presence or awareness, there is no past and future in presence or awareness.

[Speaker 2] (8:47:19 - 8:47:28)

I got that. When you say on the page 184, when you feel the pain body, don't fall into the era of thinking there's something wrong with you, making yourself into a problem.

[Speaker 28] (8:47:28 - 8:47:28)

Yes.

[Speaker 2] (8:47:28 - 8:48:18)

Because the ego loves that. Okay. The knowing needs to be followed by accepting.

We talked about that a lot tonight. Anything else will obscure it. Accepting means you allow yourself to feel whatever it is you're feeling at that moment.

You can't argue with what is. Well, you can, but if you do, you suffer. That's how we suffer.

Through allowing you become what you are, vast and spacious, you become whole. You're not a fragment anymore, which is how the ego perceives itself. Your true nature emerges, which is one with the nature of God.

And then you say, Jesus points to this when he says, be ye whole, even as your father in heaven is whole. The New Testament's be perfect is a mistranslation of the original Greek word, which means whole. This is to say you don't need to become whole, but be what you already are with or without the pain body.

[Speaker 1] (8:48:18 - 8:48:21)

Yes. Yes. You already that.

[Speaker 2] (8:48:24 - 8:48:39)

Now, this brings us to the question that Denise in Michigan asks on our web. She says, is Eckhart perfect? Eckhart, you seem to be almost perfect, although I know nobody is.

Do you ever yell? Do you ever get angry or feel sad?

[Speaker 1] (8:48:40 - 8:49:30)

I'm not perfect because the form cannot be perfect. Every form, by the very fact that it has form, is one thing, but not the other. So whole, yes, I feel that I'm aligned with something far greater than the little person.

And that is where I rest, and that is where inspiration comes from, where the teaching arises. This is presence. And it goes far beyond this little person.

This little person is insignificant. It doesn't matter very much to me. So I don't look for perfection.

I don't look for perfection in myself because that would be terrible frustration. I do things that people perhaps would regard as not perfect.

[Speaker 2] (8:49:34 - 8:49:35)

I'm waiting to hear.

[Speaker 1] (8:49:38 - 8:50:19)

I have a glass of wine. I drink, I like my glass of wine occasionally. I drink coffee at Starbucks almost every day.

And sometimes people come up to me and say, you are drinking coffee. You shouldn't be drinking coffee. What do you need coffee for?

I say, why not? I enjoy it. So I enjoy all kinds of things.

I don't have many negative emotions. I can't think the last time I even had a negative emotion, but it's possible. Perhaps I remember maybe some years ago, yes, I was watching and people were mistreating an animal and I suddenly felt anger.

So it can happen. And what did you do when you felt the anger? I just did a show on puppy mills.

[Speaker 2] (8:50:19 - 8:50:26)

It made me very angry too. So what did you do with that anger? Did you say, oh, I'm feeling anger?

You noticed the anger?

[Speaker 1] (8:50:26 - 8:51:02)

Yes. And the situation, somebody else interfered at that very moment. Otherwise, I had

already taken steps towards stopping it.

And so the anger was there. I felt it. And it was in my system for a couple of minutes as a vibrational, intense vibration in the body.

And then it dissipated. I let it go. So you don't just like little things don't upset you ever?

No, no. I let go. I had so much of that in the past.

So much suffering with all kinds of little things. It's not worth it.

[Speaker 2] (8:51:02 - 8:51:08)

Yeah. I never understand this because I'm not, you know, I don't get triggered by, you know, automobiles or driving or stuff.

[Speaker 1] (8:51:08 - 8:51:10)

I never understand the people, the road rage.

[Speaker 2] (8:51:10 - 8:51:11)

That's pain buddy, right?

[Speaker 1] (8:51:12 - 8:51:13)

Yes. And the continuous...

[Speaker 2] (8:51:14 - 8:51:19)

I never understand why not getting in a, not being led in a line or being cut off, why that would cause you to be so crazy.

[Speaker 1] (8:51:19 - 8:51:38)

I don't understand it either. But for many people, that is something they personalize. So it's an egoic phenomenon.

So when somebody does something, they regard it as a personal insult to them, to their dignity or whatever. So, and of course, if it were...

[Speaker 2] (8:51:38 - 8:51:39)

They personalize the traffic.

[Speaker 1] (8:51:41 - 8:52:37)

They wouldn't perhaps do it with the weather. If some hail or rain hits your windscreen, then you would, perhaps you wouldn't get angry. But if a driver cuts across, then you

suddenly get angry.

But it's the same thing. It's just an energy field cutting across. Why personalize it?

And I'm amazed that people suffer so much stress in traffic because if you don't react, then there's no stress. If you don't personalize other drivers, as if they had some personal disagreement with you, it's nothing to do with you. They don't even know you.

If you don't personalize things, it's actually quite stress-free. Or you get stuck in traffic and people get so frustrated getting stuck in traffic. I know.

And that can be a wonderful meditation. You can't move. Why not be in the body, feel the intense aliveness in your energy field and be there, enjoy.

[Speaker 2] (8:52:37 - 8:52:47)

And everybody who's listening has ever been stuck in traffic. You now, after reading the book, you know how ridiculous it is to be upset that you're stuck in traffic because there's nothing you can do to change it.

[Speaker 1] (8:52:47 - 8:53:01)

So just be with it. Wonderful opportunity for acceptance and surrender. And a wonderful opportunity for learning dysfunction.

If you observe they are not accepting and surrendering, then you can observe how dysfunction arises.

[Speaker 2] (8:53:01 - 8:53:03)

I love the way you answered that question from Denise in Michigan.

[Speaker 1] (8:53:03 - 8:53:25)

You say you're not perfect, but you're whole. Yes. So sometimes people on the spiritual path, they look for some kind of perfection.

They have an image of how a perfect, evolved, spiritual human being behaves. And then they try to conform that to that image. It doesn't work.

It really accept your own limitations, accept your imperfections.

[Speaker 2] (8:53:25 - 8:54:02)

Do you have no attachment to, I mean, the way you even described your body. I love last week, toward the end of our webcast, I asked you if you had any fear of dying. And I said this later to some friends.

I've never talked to anybody whom I've asked that question, to whom I've asked that question. And there was such definitive resoluteness about it. Like I really believed you when you said you had no fear.

I really believed you when you had no fear of death. And you have no attachment to anything? Like, do you live in a nice house?

Do you like nice things?

[Speaker 1] (8:54:02 - 8:54:03)

Oh, yes.

[Speaker 2] (8:54:03 - 8:54:03)

Yes.

[Speaker 1] (8:54:03 - 8:54:47)

I like nice things. Now, for many years, I lived on a minimum because for many years, I didn't have a regular job. I was just doing occasional counseling and occasional little workshops.

So for many years, I lived on very, very little. And I enjoyed that. I later on, I realized, oh, I must have lived for all those years below the poverty level.

But I didn't feel that at the time. I didn't regard myself as poor. I've enjoyed every moment of it.

And then now I have relative wealth, especially compared to that time. I'm relatively well. And I'm actually enjoying that too.

I buy some nice furniture sometimes and enjoy it. You like nice sheets? I like nice sheets.

Yes.

[Speaker 2] (8:54:47 - 8:54:48)

Or do you care?

[Speaker 1] (8:54:48 - 8:55:20)

Well, I can sleep in any, but I like nice things. So... But you're not attached to them?

Not, no, no. I'm not attached. I enjoy having space around so that you don't have to listen to the neighbor's noise.

That is quite nice. Perhaps the greatest thing that money can buy is space around you.

But if you don't have it and if you have to live with neighbor's noise, it's a great opportunity for surrendering or for telling them to shut up.

[Speaker 2] (8:55:22 - 8:55:32)

Before we go, I wanted to have you tell everyone about an upcoming... Oh, I want to tell you about an upcoming Oprah show. Do you want to summarize?

I guess you just basically did.

[Speaker 1] (8:55:32 - 8:55:32)

Yes.

[Speaker 2] (8:55:32 - 8:55:34)

Break free of it, lose the identification.

[Speaker 1] (8:55:35 - 8:55:36)

Yes, that's it. Yes.

[Speaker 2] (8:55:36 - 8:55:57)

I'm really excited about the next chapter because the next chapter is finding who you truly are. And I would say bring a friend to the webcast next week. Come and bring a friend because even if you haven't read the rest of the book, you can start really on page 185 with finding who you truly are and then work your way backwards.

It's going to be so exciting.

[Speaker 1] (8:55:58 - 8:55:58)

Yes, I love it too.

[Speaker 2] (8:55:58 - 8:57:31)

I love it. I love it when you love it. I love it.

It's going to be so exciting. Also, everybody, listen, I want to tell you about an upcoming Oprah show we're doing this Wednesday, an entire hour on a new earth that's going to air on our show, this Wednesday, April 9th, in the United States and in Canada and the rest of the world as soon as we can get it to our international affiliates. For those of you who've been in Dubai, we'll be talking to people who've had a big and little transformation in their lives.

It's a powerful hour and something I think you'll want to see. If you've been trying to talk to your friends about this or people in your home about this, that's the show that they

should watch. I want to encourage you to have them watch that and bring a friend to next week's webcast to find out who you truly are.

Again, Eckhart and I thank you all for joining us around the world. The sixth class will be available on demand tomorrow for free here at oprah.com. If you want to download or watch any of our classes, you can do that also tomorrow at oprah.com and iTunes. It's free. Thanks to nature-made soft gel vitamins. It's free.

And also tomorrow, we'll have special bonus materials for you on oprah.com and iTunes. Audio meditations read by Eckhart's partner, Kim Ng. You can listen to them on your computer or download them and take them to go.

Don't forget to update your workbook. Get ready for next week's class, finding out who you truly are. If you're not who you think you are, well, then who are you?

We're going to talk about that. It's going to be so exciting next week. Again, I thank you.

[Speaker 1] (8:57:32 - 8:57:33)

Thank you, everybody.

[Speaker 2] (8:57:33 - 8:57:36)

Thank you. See you in class next week. Good night.

[Speaker 1] (8:57:37 - 8:57:37)

Good night.

[Speaker 2] (8:57:39 - 8:58:35)

Lovely, wasn't that lovely? Hi. Welcome, everybody.

Welcome to Class 7 of our New Earth Web Series with author Eckhart Tolle. I want to thank our students from every corner of the world who are joining us live on this journey of discovery. I truly believe that as each one of us becomes more awake and aware in our own lives, so will our families and everyone we encounter, our communities and our countries and eventually our world.

And so Eckhart Tolle and I welcome you once again to yet another lesson. Chapter 7, my favorite chapter thus far. Before we get started, we're going to have a moment of silence and you're going to lead us into that moment of silence.

Yes?

[Speaker 1] (8:58:35 - 8:59:20)

Yes. We're already getting used to having moments of silence to start with. And I'll introduce the moment of silence today with a short meditation passage taken from The Power of Now.

And as I read this short passage, our viewers should already be able to become still as they listen. And after I've read it, we'll be still just for half a minute or so. So here we go.

It's all about entering the present moment fully. Uh-huh. And that begins with using your senses fully.

Uh-huh. Be where you are.

[Speaker 28] (8:59:20 - 8:59:21)

Uh-huh.

[Speaker 1] (8:59:22 - 9:00:26)

Look around. Just look. Don't interpret.

Be aware of the silent presence of each thing. Be aware of the space that allows everything to be. Listen to the sounds.

Don't judge them. Listen to the silence underneath the sounds. Touch something, anything, and feel and acknowledge its being.

Observe the rhythm of your breathing. Feel the air flowing in and out. Feel the life energy inside your body.

Allow everything to be within and without. Allow the is-ness of all things. Move deeply into the now.

[Speaker 2] (9:01:24 - 9:02:43)

That's great. Yes. That's great.

All right, everybody. Tonight, we're discussing Chapter 7, Finding Who You Truly Are, which I know is the reason why so many of you picked up this book in the first place, because when I first announced it, I was reading the subtitle that the book is A New Earth Awakening to Your Life's Purpose. And I'd gone on the message boards, and so many people were saying, I hope this book helped me discover my purpose.

I hope this book allows me to find who I am. Well, if you're ready, tonight's your night. Let's start with an overview of what this chapter is really about.

You say that it is about, you begin with know thyself. Chapter 7 starts with those two words that you say are inscribed above the entrance of a famous Greek temple. You say

on page 186, what those words imply is this.

Before you ask any other questions, first ask the most fundamental question of your life. Who am I? And then you say on page 189, that you are not the ego.

So when you become aware of the ego in you, it doesn't mean you know who you are. It means you know who you're not. But it is through knowing who you are not that the greatest obstacle to truly knowing yourself is removed.

So let's start off with these two questions. Who aren't I? And who am I?

[Speaker 1] (9:02:45 - 9:07:02)

And of course the best starting point is the first question. Who aren't I? Because what is left when you realize, and it's usually a process for most people, realizing who you are not, letting go of identification with things and so on.

When you realize who you are not, then suddenly who you are becomes revealed to you. And who you are cannot easily be put into words. Because if it could, then it could be answered in one simple sentence.

And then everybody could repeat that answer and believe that they know who they are. That's right. So we start with knowing who you are not.

And that begins for people, sometimes with loss, where they lose something valuable that they had identified with. Or death comes into their lives. Some kind of breakdown or disaster happens.

Sometimes those people suddenly... Awaken. Awaken.

Something has been taken away from them that they had identified with for many years that had become part of their sense of self. And if something very fundamental that has been part of your sense of self is removed, death, loss, collapse... Even if it's a person, a human being who you loved.

Yes, it could be somebody close to you who dies. Then, of course, at first it leads to enormous suffering. And you feel as if part of you had died also.

And for some people that happens even if they lose possessions. Because they were so identified with their possessions that when their possessions are removed, they feel there's nothing left of me. Another related to possessions is social position.

If people fall from some high social position... There's a scandal that happens all the time in the news. Yes.

Not mentioning any names. Yes, don't. You don't have to.

And then these people can be extremely painful if they had become totally identified with either their possessions or their social position. And they are suddenly faced with a kind of huge emptiness in their lives. And then the question arises, I'm nobody anymore.

And this is the point, a decisive point is reached there where they can either continue to resist and suffer, resist what has happened internally, complain about it, tell themselves story about it, how it's all collapsed. Or they can suddenly come to a point of acceptance of what happened and acceptance of the present moment. So the thing that was so important in their lives actually left behind.

I sometimes compare it to, if you look at a person's life, it's a tapestry, consists of all kinds of things that one identifies with. And when a great loss happens, it's almost as if suddenly there's a huge hole in that tapestry of my life. Correct.

And that is painful when you identify with the tapestry. But behind the tapestry, there's a light that shines through because without the light, there wouldn't be anything at all. That's why you can even see your life.

Without the light of consciousness, nothing would be. Behind the tapestry, there's a light. I'm using a kind of analogy.

So when you don't resist this hole that has suddenly appeared in this tapestry of your life, then there's a light that shines through then. I'm using it as an analogy. There's suddenly a peace that comes when the emptiness that is left behind by the form that has dissolved is not resisted internally.

And then through that empty space, there comes what the Bible calls the peace that passes all understanding. Because you can't explain suddenly, and people have reported that this has happened to them. They lost sometimes, in some cases, everything.

They suffered at first. And then suddenly, an inner shift happened. They accept it.

[Speaker 2] (9:07:02 - 9:07:40)

And this also happens when you are grieving somebody that you loved. Isn't it true? Because when you come to understand fully who you are, it doesn't mean that you will no longer be saddened when you lose loved ones.

But you will also, when you become conscious, you then understand that they have just moved from form to formless, and that the formless can have an easier way to come through, come through now even more strongly than it did in the form if you allow yourself to be with it and to see it and to experience it.

[Speaker 1] (9:07:41 - 9:08:40)

Yes. What you just said, an example, I was talking to a woman who lost her son. He had

an illness.

He was about 28, I believe. And she was sitting next to him at his deathbed. And the moment he, just a few minutes before he died and just after he died, she could sense an enormous peace descending upon the room and filling the whole room.

And she could feel that there was a sacred presence in the room in the moment of death. So she had totally surrendered to that. And it's very painful.

It's even more painful for a parent to have to witness a child's death than the other way around. And so she came. That was the most sacred moment in her life.

And that lasted for about 10 minutes. And after 10 minutes, her mind came in. And suddenly she started crying and protesting.

But that was... Because the mind wants the situation to be different.

[Speaker 2] (9:08:40 - 9:09:07)

Yes. The mind wants you alive again in the physical body. Or the mind wants the thing back that I have lost.

Yes. The job, the position, the whatever. I think it's harder though when it comes to loved ones because there is a connection there.

Yes. And there is, you know, nobody knows what happens. Yes.

Except maybe you when we die. And so there's this feeling that, you know, I have lost someone. Yes.

Is that feeling selfishness?

[Speaker 1] (9:09:08 - 9:09:34)

No, it's a normal feeling because there was... Even if you truly love somebody, of course, what you love in the other person is deeper than the form. Right.

The external form of that person. Nevertheless, there's always a little bit, even in true love, there's always a little bit of attachment to the form also. Because the light comes through the form.

The light comes through the form. Yes. All right.

[Speaker 2] (9:09:34 - 9:11:01)

Let's go here to page 186, everybody. This is one of my favorite things. A second, I have a cold.

So if I look like I'm sucking on a cough drop... Unconscious people, and many remain unconscious, trapped in their egos throughout their lives will quickly tell you who they are, their name, their occupation, their personal history, the shape or state of their body and whatever they identify with. Others may appear to be more evolved because they think of themselves as an immortal soul or divine spirit.

But do they really know themselves? Or have they just added some spiritual-sounding concepts to the content of their mind? Knowing yourself goes far deeper than the adoption of a set of ideas or beliefs.

Spiritual ideas and beliefs may at best be helpful pointers. But in themselves, they rarely have the power to dislodge the more firmly established core concepts of who you think you are, which are part of the conditioning of the human mind. This is my favorite in this chapter.

One of my favorites. I have three stars, then another star when I read it a second time, and another star. Knowing yourself deeply has nothing to do with whatever ideas are floating around in your mind.

Knowing yourself is to be rooted in being instead of lost in your mind.

[Speaker 1] (9:11:02 - 9:11:03)

Yes, yes.

[Speaker 2] (9:11:03 - 9:11:04)

That was beautifully written.

[Speaker 1] (9:11:04 - 9:11:31)

Yes. And so the... I mentioned that because some people identified, many people identified with external things.

You mentioned, I believe, a week or two ago, somebody mentioned to you that they suddenly realized that they are not their car. They're not their car. That's the beginning, early stage of disidentification.

But it's good. But we do think we are, and that's why you wrote the whole chapter, we do think we are our roles. Yes, our roles.

[Speaker 2] (9:11:31 - 9:11:37)

Because a lot of people have important roles, roles as parents and roles in important positions that affect a lot of people's lives.

[Speaker 1] (9:11:38 - 9:12:20)

And people think that they are their roles and they identify with their status in the world and what they have achieved. That's right. And of course, it's a question of finding a balance of honoring the role, that of honoring the function that you have in this world.

So that's fine. You have to do whatever you're doing. You fulfill your function as mother, as father, or in some other capacity, some public function, business function, whatever it is.

So to honor the function without becoming totally identified with the function. So that always there's still a human being there, not just a function. So knowing yourself deeply has nothing to do with whatever ideas are floating around in your mind.

[Speaker 2] (9:12:20 - 9:12:35)

Meaning knowing yourself deeply has nothing to do with me being on television every day, speaking to people, and even maybe doing a good job at it. Actually doing a good job at it. And all the great jobs that everybody else is doing who's listening.

Those are identifications.

[Speaker 1] (9:12:35 - 9:13:14)

Identifications. With form. Yes.

And also what I meant, what you just read, is people sometimes have certain ideas in their mind of who they are. And they may be spiritual ideas. I'm eternal spirit.

That's of course wonderful. And basically it is true. But do you truly know that?

Because in order to truly know that you are more, you are much deeper than this form, goes far beyond holding certain concepts in your mind. Yeah. It goes, this kind of knowing is a knowing that it goes beyond conceptual.

[Speaker 2] (9:13:14 - 9:13:21)

Because if you really knew that, you would have a certain way of being or living in the world that would manifest that in the world.

[Speaker 1] (9:13:21 - 9:13:40)

Exactly. That would manifest your being. That's right.

And particularly when situations happened, your reaction to a situation always tells you where you are at as far as your level of consciousness. That is why a lot of people become annoyed with people who claim to be so spiritual or so religious.

[Speaker 2] (9:13:40 - 9:13:42)

Yes. Who are intolerant of other people.

[Speaker 1] (9:13:43 - 9:13:43)

Yes.

[Speaker 2] (9:13:43 - 9:14:32)

Intolerant of other ideas. Self-righteous. Imposing their ideas on other people.

Because if you truly were what you say you are. Yes. So moving on to who you think you are.

This is one of my beautiful statements here. On page 187, everybody. If small things have the power to disturb you, then who you think you are is exactly that small.

That will be your unconscious belief. What are the small things? Ultimately, all things are small things because all things are transient.

And you say, your sense of who you are determines what you perceive as your needs and what matters to you in life. And whatever matters to you will have the power to upset and disturb you. So people all the time say, you know, I'm a peaceful person.

I'm a loving person. Yes. I'm a kind person.

I'm a generous person. I'm a good person.

[Speaker 1] (9:14:32 - 9:15:37)

Yes. And then the slightest thing goes wrong and suddenly something else comes up, which is total opposite of the good person. And so this is not the deep knowing of who you are.

The deep knowing really is, we use the word know here in a somewhat differently from the conventional way of using the word know. Usually knowing is conceptual knowing. So the analogy one could have, which is sometimes given is with honey.

You can examine the chemical makeup of honey. You can examine the molecular structure of honey. I can tell you it's sweet.

You can write a PhD about honey or you can write poems about honey. But if you have never tasted honey, in other words, if honey has not merged with you, then you don't really know honey. But the moment you taste honey, then you know honey.

And all the other stuff beforehand, even your PhD about honey, if you wrote one, is not knowing, not true knowing. It's only conceptual. Okay.

[Speaker 2] (9:15:38 - 9:15:45)

So to be rooted in being instead of lost in your mind. And what does that mean to be rooted in being?

[Speaker 1] (9:15:45 - 9:16:54)

And again, we are using words here to describe something that really is beyond words. It's not describable. Yeah.

Yes. But just a little hint is, we always come back, of course, here in this teaching to the present moment. Absolutely.

So when your attention moves fully into the present moment, at that moment, you go deeper into being. You could say that life has two dimensions. There's the horizontal dimension of life, past, future, where everything happens.

And most people, their whole existence is on that horizontal surface dimension. And they think that's their life. They think that's all there is.

And of course, then life is quite a threatening place because... All that is transient. It changes.

Very transient. And you've never encountered the deeper dimension. This, by the way, is a few people have interpreted the Christian cross, which we mentioned also last time in a slightly different context.

The Christian cross as being, showing the horizontal dimension of life. And suddenly it intersects with the vertical dimension. It's also the dimension of the sacred.

[Speaker 28] (9:16:55 - 9:16:55)

Yes.

[Speaker 1] (9:16:55 - 9:17:14)

And so you enter the vertical dimension by becoming present, by bringing your attention into the now. Because then past and future disappear from your consciousness. And at this moment, there's only the now.

And suddenly a depth opens up within you.

[Speaker 2] (9:17:14 - 9:17:24)

And so what you've been saying throughout this book is that if you are living your life in the horizontal, the past and the future, then you're not really living. You are making enemies of this present moment.

[Speaker 1] (9:17:25 - 9:17:25)

Yes.

[Speaker 2] (9:17:25 - 9:17:26)

And you're not truly living.

[Speaker 1] (9:17:26 - 9:17:26)

Yes.

[Speaker 2] (9:17:27 - 9:17:40)

And that when you say, what I interpret, what you say, knowing yourself is to be rooted in being instead of lost in your mind, is to in every encounter, and I've been doing this more and more, bringing, coming back to your breath.

[Speaker 1] (9:17:40 - 9:17:40)

Yes.

[Speaker 2] (9:17:41 - 9:18:04)

Coming back to the present moment in such a way that you are aware and conscious of everything that's going on around you. And recognizing that you, you, you are that awareness. That's who you are.

You are the observer of all these things that are going on in the horizontal plane of your life.

[Speaker 1] (9:18:04 - 9:18:22)

Exactly. So the, was the vertical comes the witnessing presence. That's right.

Yeah. Oh, that's, and so that's the liberation. You, that's, you know, sometimes this word liberation is used in spiritual context.

That's the liberation from the horizontal dimension, which Jesus calls the world. Yes.

[Speaker 2] (9:18:22 - 9:20:01)

Do you know, may I should just share this? I know we have Debbie from the Netherlands on Skype, but maybe this will help illustrate this for you. A couple of years ago, I wrote this in my magazine for one of the, what I know for sure is, I was walking with my friend, Bob Green, on New Year's day, two years ago, on a mountain in Hawaii.

And it was late evening. The sun had set while we were walking and the moon had come

up and the clouds had come in and come down to the ground where we were. And all of a sudden we're walking and we were surrounded by the clouds.

We're surrounded, we were in the clouds on this mountain and you could only see a sliver of the moon up ahead, just a sliver of it. And I think Bob made a comment like, it looks like the DreamWorks logo, the moon. It looks like you can go and sit up there with the fishing pole.

And we were walking along and all of a sudden he turned around and he said, can you hear that? And I stopped and it was completely, utterly still. It was so still, it makes me want to weep thinking about it.

It was so still that it felt like all of time and no time it felt like the earth had stopped, that everything had stopped. So much so that my very breath was so loud, I began to hold my breath because my breath was making too much noise in the stillness. And in that moment, I understood what you had written in Stillness Speaks, that that is always there.

That stillness, there's not a bird or a cricket or a frog or a car horn or anything.

[Speaker 1] (9:20:01 - 9:20:09)

That is always there. And that's also an inner dimension. And that is the same as I.

[Speaker 2] (9:20:10 - 9:20:19)

I am that. I am that stillness. It was a powerful spiritual experience for me.

I've never forgotten. I got chills now even thinking about it.

[Speaker 1] (9:20:20 - 9:20:20)

Wonderful.

[Speaker 2] (9:20:21 - 9:20:30)

Because you recognize that is always there. When all the noise and, you know, fireworks and all the things that go on on this mountain, that is always there.

[Speaker 1] (9:20:30 - 9:20:47)

Yes. Consciousness, we could call it, although its labels are always limiting, but I would say that is pure consciousness. Before consciousness becomes something, before it's born into a form, it's there in its pristine, formless, timeless state.

[Speaker 2] (9:20:47 - 9:20:53)

And in all things, that's why you were asking us to look around the room, there is the

stillness of all things. It's easier to determine in nature, though.

[Speaker 1] (9:20:53 - 9:20:54)

Yes.

[Speaker 2] (9:20:54 - 9:20:55)

It's harder with a table.

[Speaker 1] (9:20:55 - 9:21:34)

Yes, it's harder. And even harder with human beings because there's so much mind there. But so nature, but even in so-called inanimate objects that you perhaps never even look at, haven't looked at for years, they've been around you.

Sometimes it's wonderful to pick up an object and just be aware of its silent presence, no matter what it is. Because whatever it is, ultimately, nothing is inanimate. And physicists would agree because if you go deep into any so-called inanimate object, you realize it's intensely alive.

It's easy to do with trees, as I said earlier. Oh, yes.

[Speaker 2] (9:21:34 - 9:21:41)

And so the essence is, what we're trying to get here is that that is who we are, that stillness.

[Speaker 1] (9:21:41 - 9:21:49)

Yes, that's the essence of our being. That's who we are at the deepest level. This is the timeless dimension within us.

[Speaker 2] (9:21:49 - 9:22:03)

And when you're saying that even when you pass on, when you transition to another, to the formless, that stillness, that consciousness, that spirit, whatever name you choose to give it, still there.

[Speaker 1] (9:22:03 - 9:22:30)

Yes, that awareness is timeless. It's not subject to birth and death. As I have said somewhere, the opposite of life has no opposite.

Usually people think in terms of life and death. But really, death is the opposite of birth. It's not the opposite of life.

Hmm. Life in its essence has no opposite. It's eternal.

[Speaker 2] (9:22:32 - 9:22:45)

Debbie's from the Netherlands and lives in the city of Harlem. She's Skyping us from her family room there. Einstein, you have a question about the quote on page 187 about small things disturbing you.

I love this quote. Go ahead, Deb.

[Speaker 10] (9:22:45 - 9:22:48)

Hi. Hi, Oprah. Hi, Eckhart.

Hi.

[Speaker 4] (9:22:48 - 9:23:21)

My question is about high sensitivity. I always considered myself as a sensitive person and that means I'm easily overwhelmed by day-to-day life things that might be considered small. I've been practicing staying in the moment with challenging moments, but I think I need some more advice.

Is high sensitivity just a narrow egoic state? And do you have some tools that might help me to stop feeling so overwhelmed by all these small things?

[Speaker 2] (9:23:22 - 9:23:29)

It does sound like a label you've given yourself. Yeah, yeah, I know. I'm a highly sensitive individual, yes.

[Speaker 1] (9:23:29 - 9:23:40)

Yes, yes, that is true. So that's also we need to address. Can you give perhaps two or three examples of what kind of things you are very sensitive to?

[Speaker 4] (9:23:43 - 9:23:55)

Well, a lot of things, but usually when I go into a shop and there's loud music there, I just want to run away. I have a hard time dealing with noise and chaos.

[Speaker 1] (9:23:56 - 9:26:37)

Yes, or being in a big city, traffic. Yeah, yeah. Well, I suggest that you experiment a little bit when these situations arise and you feel the same thing happening again.

And if you bring a very alert attention to the situation, you realize that really there are three levels to this situation. Level one is whatever it is that disturbs you, the external noise, the chaos, the traffic, whatever it may be. So there's the thing that disturbs you,

level one.

Level two, there is your reaction to that thing that disturbs you, which could be an almost physical reaction as perhaps a contraction in your body. It could be also an emotional reaction of frustration, irritation, anger, I assume, something like that, right? And also in addition, the reaction could be certain thoughts in your head about the situation that says, I can't stand being here any longer.

It's dreadful, dreadful, right? This is level two. Now, be aware that these two are first of all separate.

There is the triggering event or situation and then there is your physical, emotional, mental reaction to that. And now what is level three? That is usually overlooked, but level three is where ultimately freedom lies.

Level three is your awareness of both these levels. You are aware that there is the situation, the event, there is my reaction, physical, emotional, mental, and there is myself being the aware space for those two. And if you can bring your attention more to that deepest level, then you realize changes will happen on the other two levels.

If you recognize yourself not as the reacting entity that happens in you, but that's not who you are, but you recognize yourself as the awareness that is aware of the thing that's happening out there, of the thing that's reacting inside.

[Speaker 2] (9:26:37 - 9:26:45)

WINFREY OFFERS Actually, like, Debbie, you're observing your own behavior. You're observing your ego's behavior to it. You're observing your ego's behavior.

[Speaker 1] (9:26:45 - 9:26:49)

With no judgment, just as pure observation, pure awareness.

[Speaker 2] (9:26:49 - 9:26:54)

Like, oh, isn't that interesting? I'm getting so upset over this guy pulling in front of me.

[Speaker 1] (9:26:54 - 9:27:34)

Just being there as the awareness. And that's already the beginning of freedom. And then increasingly you realize that you are that.

You are not the entity that is reacting. And then, as Oprah said, then you can let go of thinking of yourself, of having this concept of yourself as a highly sensitive person that perhaps you might, it's not natural, nothing personal in this, you may have become attached to because you've lived with this concept of who you are for many years. So

that's the, that's where freedom lies.

[Speaker 2] (9:27:35 - 9:28:00)

WINFREY OFFERS But in addition to Debbie's question, let's say, and for her, you know, she labels herself or defines herself as a highly sensitive person. But let's say a person gets upset about someone putting a dent in his or her car. Or you spill coffee on your blouse right before an important meeting.

Or your child gets sick. Or you get sick. Or are you saying that if we get upset about these things, these kinds of things, that we don't know who we truly are?

[Speaker 1] (9:28:01 - 9:28:16)

If the dimension of presence or awareness is missing, then you are lost in the reaction. WINFREY OFFERS You think you are the reaction. Yes.

Then you become the reaction. And when you become the reaction, you don't know who you are. It's a misperception of who you are.

[Speaker 2] (9:28:16 - 9:28:19)

WINFREY OFFERS You got that, right, Debbie? DEBBIE OPPENHEIMER Yeah, yeah, I got it.

[Speaker 4] (9:28:19 - 9:28:21)

Yeah. WINFREY OFFERS Yeah, I got it too. That's helped me a lot.

[Speaker 1] (9:28:21 - 9:28:22)

Isn't it good when you get it?

[Speaker 2] (9:28:23 - 9:28:30)

Yeah. I got it too. WINFREY OFFERS I got it too.

WINFREY OFFERS And just detaching yourself, it doesn't... that doesn't change the situation.

[Speaker 1] (9:28:31 - 9:29:14)

DEBBIE OPPENHEIMER It doesn't immediately change the situation. But you do find that as you practice this, changes suddenly appear. Changes sometimes first appear in the force that is behind your reaction, that lessens.

You react, still react, but less, not as strongly. And miraculously, you sometimes even find that if you're totally... because really the awareness level is also part of the acceptance, completely accepted at this moment, this is what I feel, and this is what the

external situation is.

With complete acceptance, even changes often happen miraculously in the external situation.

[Speaker 2] (9:29:14 - 9:29:41)

WINFREY OFFERS I think acceptance of the situation which you talk about in Power of Now, and also repeatedly in A New Earth, acceptance, non-resistance to the moment, is one of the most important things we can learn. And that is whether or not you are facing a crisis, whether you're facing someone... you've lost a loved one, or whether you're, you know, in traffic and are a highly sensitive person, non-accepting what is in that moment...

[Speaker 1] (9:29:41 - 9:30:13)

DEBBIE OPPENHEIMER Yes. WINFREY OFFERS ...is the most important. DEBBIE OPPENHEIMER Yes.

And you can practice with little things, because little things happen throughout the day that people feel irritated about, angry about, protesting against, and so on. With little things, you will have many opportunities to practice. So it's a wonderful spiritual practice.

So you use what you... before you wanted to get rid of, you use it as part of your spiritual practice. And then as a byproduct, you also eventually get rid of it.

[Speaker 2] (9:30:14 - 9:30:18)

WINFREY OFFERS Thanks, Debbie. Thanks so much. Thank you.

From the Netherlands. Thank you.

[Speaker 1] (9:30:18 - 9:30:19)

DEBBIE OPPENHEIMER Thank you.

[Speaker 2] (9:30:19 - 9:30:39)

Everybody says they want peace, inner peace and peace on Earth. On page 188, you say, if peace is really what you want, then you will choose peace. And if peace mattered to you more than anything else, and if you truly knew yourself to be a spirit rather than a little me, you would remain non-reactive and absolutely alert when confronted with challenging people or situations.

[Speaker 1] (9:30:40 - 9:31:47)

WINFREY OFFERS DEBBIE OPPENHEIMER Yes. That's the... so that you can either be reactive, act according to your...

the way you've reacted for many years, your past conditioning, or you can become more alert when a challenging situation happens so that you don't internally separate yourself from the situation. So that when you completely open yourself to the situation, you bring an alertness to it, an alertness of presence. So you're facing the situation totally with that state of alert presence.

You're not reactive anymore. And if something needs to be said or done in the situation, the words will suddenly come from that level of consciousness, from that alert stillness. If you need to do something, then you...

the right thing, the right doing will happen. Instinctively or... instinctively is not the right word.

Intuitively, the right thing, you will do the right thing. So... WINFREY OFFERS Because it will be born out of a sense of presence.

DEBBIE OPPENHEIMER Out of presence. Or a sense of being, which is another word that we're using.

[Speaker 2] (9:31:47 - 9:31:47)

DEBBIE OPPENHEIMER Yes.

[Speaker 1] (9:31:48 - 9:32:07)

WINFREY OFFERS And so any... whenever you are upset about any situation, there's a line in the Course in Miracles that says, I am never upset for the reason I think. DEBBIE OPPENHEIMER Yes.

WINFREY OFFERS So because when you're upset, you have lost yourself on the external level, what we call the horizontal.

[Speaker 2] (9:32:08 - 9:32:16)

DEBBIE OPPENHEIMER But aren't there some things worth upsetting you? I mean, there are injustices in the world and there are horrible things happening all the time in the world that we should be upset about.

[Speaker 1] (9:32:16 - 9:32:30)

I wouldn't say that we should be upset about. It is normal for people to be upset about this, but it is not the most effective way of bringing about change. WINFREY OFFERS I got it.

You can be upset all day long and nothing changes. DEBBIE OPPENHEIMER Nothing happens.

[Speaker 2] (9:32:30 - 9:32:32)

Because people have been upset for years and things don't change.

[Speaker 1] (9:32:32 - 9:32:46)

Yes. People are upset about violence. They're upset about war, continuous war between nations and so on.

It continues to happen. And you cannot fight against...

[Speaker 2] (9:32:46 - 9:32:51)

WINFREY OFFERS If somebody emailed me today, they said they were upset about 13-year-old girls having to marry so-called ministers.

[Speaker 1] (9:32:52 - 9:32:53)

DEBBIE OPPENHEIMER Yes. DEBBIE OPPENHEIMER Yes.

[Speaker 2] (9:32:53 - 9:32:55)

Upset about it, but being upset about it changes nothing.

[Speaker 1] (9:32:55 - 9:33:18)

DEBBIE OPPENHEIMER No. So it's more powerful to face a situation and see this is how it is and then see if action is possible. What is it that can be done?

Got it. DEBBIE OPPENHEIMER And then there's no negativity in the action. But if you are resisting, if you are complaining about a situation already, whatever you do, the negativity flows into what you do.

[Speaker 2] (9:33:18 - 9:34:05)

WINFREY OFFERS I just got something earlier. And the reason I'm thinking about this is because a friend of mine had lost his brother and was saying that, you know, he was having such a hard time letting go. And what I just had in this moment, something clicked for me, is that when people do finally are allowed to move on from their grief, it's because they have come to the point of acceptance that their loved one is gone.

DEBBIE OPPENHEIMER Yes. And what you're saying is in any situation, whether it's the loss of a loved one or loss of a position or loss of whatever that you're faced with, acceptance of the situation and beginning to deal with what is going on now instead of

wondering or worrying about what could have been, should have been, might have been, DEBBIE OPPENHEIMER Yes. WINFREY OFFERS changes the situation and the way you feel about it.

[Speaker 1] (9:34:05 - 9:34:06)

DEBBIE OPPENHEIMER Yes.

[Speaker 2] (9:34:06 - 9:34:13)

And that your pain and suffering is caused and stress is caused because you refuse to accept the now.

[Speaker 1] (9:34:13 - 9:34:13)

WINFREY OFFERS Yes.

[Speaker 2] (9:34:14 - 9:34:25)

You're not one with the now. DEBBIE OPPENHEIMER Got it. WINFREY OFFERS Yeah.

So tonight we are Skyping with a new study group in West Hollywood, along with Borders, where we've been Skyping in Borders in Chicago. Now we've moved to Hollywood.

[Speaker 1] (9:34:26 - 9:34:29)

Very good. At the famed Bodhi Tree. Oh, I love that bookstore.

[Speaker 2] (9:34:29 - 9:34:29)

I love that book.

[Speaker 1] (9:34:29 - 9:34:31)

I was there some years. I gave a talk there.

[Speaker 2] (9:34:31 - 9:34:58)

Don't you love that bookstore? WINFREY OFFERS Hi, everybody at Bodhi. Hi.

God, everybody looks so California-like. We can tell we're not in Chicago. Everybody's all bundled up.

I Skyped Tanisha at the Bodhi Tree earlier today on The Oprah Show, and she's back tonight with a question. Hi, Tanisha.

[Speaker 15] (9:34:58 - 9:35:00)

TANISHA OPPENHEIMER Hi, Oprah. How are you? WINFREY OFFERS Good to see you.

[Speaker 2] (9:35:00 - 9:35:01)

And your question?

[Speaker 15] (9:35:01 - 9:35:42)

TANISHA OPPENHEIMER Yes. My question has to do with reactivity. On page 208, it totally says, the more reactive, becoming, okay, what is reactivity?

Becoming addicted to reaction. The more reactive you are, the more entangled you become with form. The more I identify with form, the stronger the ego.

My question has to do with, I've always related being reactive to being sensitive. And being sensitive allows me to be very passionate about things, allows me to connect with other people, and be emotionally available to my friends and family. So my question is, how can I retain sensitivity and be passionate about things and keep that, but not allow my ego to get stronger?

[Speaker 1] (9:35:43 - 9:35:43)

WINFREY OFFERS Great.

[Speaker 2] (9:35:43 - 9:35:44)

Great question, Tanisha.

[Speaker 1] (9:35:44 - 9:37:57)

Thanks. TANISHA OPPENHEIMER Yes. Thank you.

WINFREY OFFERS Well, reaction may appear to be sign of sensitivity, but actually reaction is not sensitive. Reaction is a conditioned way of responding to a situation. And you're not when you, all reaction really comes from the past because it's part of the way in which you have been conditioned.

And because it comes from the past, it is never totally adequate to the present moment. So sensitivity is actually lost when you are reactive. And true sensitivity comes when you are absolutely present in the situation and see, this is how it is.

And you totally face the situation as it is. And with that comes enormous sensitivity. And you can, with that comes also intuition.

It's only when you internally don't resist a situation, then the intuitive faculties arise within you. As long as you internally resist a situation and reactivity is always some form of resistance, as long as you internally resist, then the intuitive faculties cannot really

come in because you're acting out old conditioning. Intuition comes out of presence, out of the present moment.

So bringing presence to a situation, then that means you become absolutely sensitive. And that's also a deeper aliveness and a deeper power than what looks like power and aliveness when you observe somebody reacting. Sometimes it might look very passionate, but really they are acting out their past conditioning.

The ego is acting out. That's not true passion. It's the ego wanting this or that from the situation, wanting to manipulate the situation, wanting to get something out of the situation, whatever, but not being truly present.

So it's only through presence that the true sensitivity is there.

[Speaker 2] (9:37:58 - 9:38:06)

Thank you, Tanisha. Thank you. And all you Bodhi people.

Thank you so much. The Bodhi tree. Love that.

[Speaker 1] (9:38:06 - 9:38:06)

Yes.

[Speaker 2] (9:38:06 - 9:38:24)

That's great. Continuing on with who we are, because I know so many people have this as a prominent question for themselves. You say on page 189, nobody can tell you who you are.

It would just be another concept. So it would not change you. Who you are requires no belief.

[Speaker 1] (9:38:24 - 9:38:37)

In fact, every belief is an obstacle. What does that mean? It means who you are has nothing to do with any thought that you might have about yourself.

So does who you are have nothing to do with what you've done?

[Speaker 2] (9:38:38 - 9:38:54)

So you've spent your life here doing all this work and working, working, working, working, making money, taking care of your family, doing all the things that people do. And that has nothing to do with you. And then you at your funeral, they read your, you know, words about you and say, this is who you are.

[Speaker 1] (9:38:54 - 9:39:41)

Well, and then there's the gravestone. And on the gravestone, there is the date of birth. And there is a one or two inch dash.

Yes. And then there's the date of your death. And the dash is really all your ambitions and your fears and your drama and your problems.

That's what's left on that level. So I'm not saying not to honor the level of form, because that's what we are talking about. Whatever you do in this life, this horizontal level where we do things, where we have our functions and play roles, you honor that level, but realizing there is something more vital.

There is something deeper than just that.

[Speaker 2] (9:39:42 - 9:39:48)

Bridget says, Dear Oprah and Eckhart, can you explain the quote on page 192? But nothing you can find out about yourself is you.

[Speaker 1] (9:39:48 - 9:41:07)

Nothing you can know about you is you. Yes. Okay.

So I'm making a difference here between knowing yourself and knowing about yourself. Okay. And I mentioned as an example, if you go to a conventional psychoanalyst, let's say, you will spend some years examining the makeup of your conditioning, of your past, your childhood, and so on.

You find out more and more about yourself things that perhaps you hadn't seen clearly about your emotions, about the makeup of your thoughts, and so on. And all that is knowing about, it's to do with content, the content of my life and the content of my mind, ultimately, because my life is, I know it only as the content of my mind. So that is knowing about yourself and you can know thousands of facts about yourself and your history and still not know who you are because that knowing has nothing to do with conceptual knowing with bits of information.

It's the deeper knowing, I gave the analogy earlier of the honey. The honey. You can know about the honey.

[Speaker 2] (9:41:07 - 9:41:07)

Yes.

[Speaker 1] (9:41:07 - 9:41:31)

Or you can taste the honey because when you taste the honey, the honey becomes you.

It merges with you. That's right.

That's right. In that sense, knowing who you are in a non-conceptual way is being fully who you are. It's being in touch with that deeper level of being that you can only access in the present moment, the vertical dimension.

[Speaker 2] (9:41:31 - 9:41:45)

Can I ask, well, if you are reading this book and suddenly become to understand or not reading this book and understand, as you say, many people say, well, I'm a spiritual being. I'm on my spiritual path.

[Speaker 1] (9:41:45 - 9:41:45)

Yes.

[Speaker 2] (9:41:45 - 9:42:07)

As many people have said, as I'm reading all of the message boards, which I love, by the way, keep them coming. They say, I've been on the spiritual path for many years or I'm a spiritual person. Aren't you just a little step closer thinking you're a spiritual person or is that another form of your ego saying I'm a spiritual person?

Well, you have... Because I've said for years, I recognize I'm spirit.

[Speaker 1] (9:42:07 - 9:42:08)

Yes.

[Speaker 2] (9:42:08 - 9:42:24)

That is... Come from the greater spirit. So I can use the word, I am consciousness come out of the greater consciousness that I call God.

Yes. Or spirit that come out of the greater consciousness spirit that I call God. Yes.

So I recognize that. I know that intellectually.

[Speaker 1] (9:42:24 - 9:42:29)

Yes. So in that sense, you can say intellectually, that is a true statement.

[Speaker 19] (9:42:29 - 9:42:29)

Yeah.

[Speaker 1] (9:42:29 - 9:43:18)

But I also feel it deeply. The question is whether, and this is, I know that you do, but the question is whether you truly feel that as a reality and a way of finding out how deeply you truly know this is how you react to situations in your life and how you react to other people in your life. It's there that you find out whether your belief that you are spirit, whether you truly know that or whether it's no more, as I put it, than an idea floating around in your mind.

Do you know it in the depths of your being? Because then, the way in which you deal with situations and people is very different. Correct.

I've always believed that I really was God's child.

[Speaker 2] (9:43:18 - 9:43:37)

That I was, you know, come from, and as I've gotten older and could articulate it better, you know, I use other ways of describing it, but I believe that I came from that, which is God. Yes. And was born of that.

Yes. And so therefore, really have no real fears in the world. I've always believed everything would be okay.

[Speaker 1] (9:43:37 - 9:43:37)

Yes.

[Speaker 2] (9:43:37 - 9:43:40)

No matter what, I'm going to be okay. Because of that.

[Speaker 1] (9:43:41 - 9:44:03)

And you can... And that's more than a belief. More than a belief.

You can sense that. Yeah. In some way that it's hard to describe.

Right. But you can sense that ultimately, there isn't you and God. There is a deep place where you and God merge.

There's the oneness with that. Well, I've just gotten that later in life. Yes.

I used to think God was out there. Yes.

[Speaker 2] (9:44:03 - 9:44:08)

Eleanor lives in Boston, Massachusetts, and is Skyping us from a friend's house. Hi, Eleanor.

[Speaker 12] (9:44:09 - 9:44:15)

Hi, Oprah. Hi, Mr. Tole. This is such a great experience.

I really thank you so much for it.

[Speaker 2] (9:44:15 - 9:44:17)

Well, thank you. Your question is?

[Speaker 12] (9:44:18 - 9:45:12)

My question is on page 192, you say, you may not want to know yourself because you are afraid of what you may find out. And my question is about letting go of your insecurities or what you would call your ego. For many years now, I've been handling, so to say, an eating disorder.

And it's pretty much been, it's consumed a great part of my identity. That's how I identify myself. And I feel like that causes a great lacking in me.

And in a way, I do want to let go. But then a great part of me just wants to hold on to this identification of myself. And I guess my question is, what is this next step from awakening to the fact that I should move on and acting upon that?

[Speaker 1] (9:45:14 - 9:45:41)

That's the deriving your sense of who you are from certain thoughts or mental images that you have about yourself. And that's the normal identity that people have. They derive their sense of self from certain mental images or thoughts they have about themselves, which they repeat to themselves, which they talk to others about.

[Speaker 2] (9:45:42 - 9:45:49)

OPRAH WINFREY Yes. It's what Debbie was saying to us earlier from the Netherlands. I'm a very sensitive person.

So therefore, lots of things overwhelm me.

[Speaker 1] (9:45:50 - 9:47:44)

OPRAH WINFREY Yes. OLAF And that's already on one level that is true. But if you become too identified with a label like that, then that becomes a hindrance in going beyond it.

That's why you immediately said when she said that, ah, there we have a label. And so there's a similar thing perhaps that happens to you. So it's really finding within yourself something that is more powerful, more genuine, more truly who you are than any image that you have in your mind.

And we have to come back here to really the essence of this teaching, which is present moment. You have to invite the present moment into your life as frequently as you can. You have to make room for the present moment, because it's only when you make room for the present moment that these images and mental concepts about who you are do not operate.

So when you become present, and I've already given hints about how little things you can do to become present. At the beginning of our session today, we had this little meditation where we said, be aware of your sense perceptions. Touch things, look at things, listen to things without judging, without labeling.

Then the alertness rises. The key is here, another word for presence is the alertness. And so you become alert, also within you feel the aliveness of your inner body.

Rather than having a mental concept of who you are, you feel the entire energy field, that which animates the physical form. And you are in touch with that.

[Speaker 2] (9:47:44 - 9:48:28)

Yeah. And Eleanor, what I would say, add to that is, is that you haven't done that enough, because once you start to do that, when you get in touch with the inner body, when you begin to feel the inner space, when you begin to feel the presence and being that is really you, you realize you're bigger than your little self with an eating disorder. When you start, and the reason why you're still attached to this idea of having an eating disorder, because that's as big as you know yourself to be right now.

And when you know yourself to be something more, you will choose to be the something more and not this little me that has an eating disorder. That's how I see it.

[Speaker 1] (9:48:28 - 9:48:29)

Yes, that's it.

[Speaker 2] (9:48:29 - 9:48:35)

That's how I see it. Yes. And that's why you're clinging to it, because you don't know who you are.

Because you don't know who you are.

[Speaker 12] (9:48:36 - 9:48:48)

It's very difficult to move beyond that. I mean, I may, in my mind, understand that intellectually, that I'm greater than this issue, but it's hard.

[Speaker 2] (9:48:48 - 9:49:12)

You're not going to help yourself through your mind. That's what Eckhart is saying in this whole book, that real healing, real everything, creativity, real joy, real presence and being comes from that space, the inner space of consciousness or presence and being. And the reason why you're attached to the idea, because that works for you.

That works for you right now.

[Speaker 12] (9:49:13 - 9:49:14)

Very easy.

[Speaker 2] (9:49:14 - 9:49:37)

Yeah, that works for you because you like playing small right now. And so maybe you're not ready. But what he just described for you is exact.

And it doesn't happen overnight. It doesn't mean that tomorrow you're going to wake up and not have an issue. It's slowly bringing more and more consciousness into your daily way of being that allows you.

[Speaker 12] (9:49:37 - 9:49:39)

It's a lot of effort. That's for sure.

[Speaker 2] (9:49:40 - 9:49:42)

And I would say this, Eleanor, I would say you're worth it.

[Speaker 12] (9:49:43 - 9:49:46)

Thank you. Thank you so much for this opportunity.

[Speaker 2] (9:49:46 - 9:49:48)

I would say you're worth the effort. I would say.

[Speaker 12] (9:49:48 - 9:49:48)

Thank you.

[Speaker 2] (9:49:50 - 9:50:46)

I want to move on to abundance. And there was a question I had earlier that you had on here about abundance. I love that question.

But there's a lot in chapter seven about abundance and that we are not the little me that we think we are. You say on page 190, whatever you think the world is withholding from you, you're withholding from the world. And you're withholding it because deep down,

you think you're small and that you have nothing to give.

Try this for a couple of weeks and see how it changes your reality. Whatever you think people are withholding from you, praise, appreciation, assistance, loving, care, and so on, give it to them. So is abundance...

I was looking... Do you have that question to put back here? The abundance question that somebody had asked in email?

What's so great about this, I think, is that it's something people can do every day right now is to start to give that which you say you most want.

[Speaker 1] (9:50:46 - 9:51:59)

Yes. And it starts with recognizing external abundance that if the act of recognition that there's external abundance and what that is, we'll see in a second, is the act of recognition of external abundance already brings out the abundance that is an essential part of your very being. So when you recognize abundance without...

What I'm suggesting there is just to look at... You're walking past a store, but there's a display of fruit, apples, oranges, and you see the abundance and the aliveness that is there. You acknowledge it there.

Abundance doesn't mean that you need to buy many things. You can buy or not buy. But you see the abundance of water, rain falling from the sky.

There's an abundance of water. There's an abundance of aliveness. There's an abundance of joy in the dog that's going past you there.

And so to recognize, to see the abundance that surrounds you, even if you're very poor in the eyes of the world, the abundance is always there around you. But you need to recognize it, acknowledge it. And another word for that is gratitude.

I know.

[Speaker 2] (9:51:59 - 9:52:02)

I was going to say, that's why I've kept a gratitude journal for years.

[Speaker 1] (9:52:02 - 9:52:03)

Yes.

[Speaker 2] (9:52:03 - 9:52:16)

If you keep a gratitude journal listing, I do this thing, just the five things in the day that made you most grateful, what you start to notice is, is that there are more things added

to your list, and you don't even have time to write them all.

[Speaker 28] (9:52:16 - 9:52:16)

Yes.

[Speaker 2] (9:52:17 - 9:52:25)

And when you start to pay attention to the things, okay? And you also say acknowledging the good that is already in your life is the foundation for all abundance.

[Speaker 1] (9:52:25 - 9:53:05)

Yes. And again, many people make that mistake because they believe that there is nothing good in my life. And that's absurd.

It means they are not present. They are trapped in certain stories in their head which tell them continuously that there is nothing good in my life. And if they only opened their eyes and looked around, and if they smelled the air, saw the sunlight, the most abundant thing you can see is the sun.

Well, I think the most abundant thing you can have is your breath. The breath? Come back to your breath.

Yes, come back to the breath. So you can be with that and... When you can't think of anything to be grateful for, go to your breath.

Breath or the aliveness in your hands and in your arms to feel that.

[Speaker 2] (9:53:05 - 9:53:13)

Well, the email question from Rosanita in Georgia was to ask you to please explain what you mean by abundance comes only to those who already have.

[Speaker 1] (9:53:14 - 9:53:50)

Yes. Now, abundance, you need to recognize that as coming from within you. Abundance is not something that external things come to you that make you abundant.

Abundant is the energy that flows out of you, out of the being of who you are into this world. So the beginning of... You initiate this process by recognizing the abundance that's all around you externally.

Outflow determines inflow. And then it's suddenly the recognition already draws it out.

[Speaker 2] (9:53:50 - 9:54:02)

I was going to say, isn't gratitude in itself an energy field that draws more to you? Isn't it

its own vibrational frequency that draws more to you?

[Speaker 1] (9:54:02 - 9:54:02)

Yes.

[Speaker 2] (9:54:02 - 9:54:25)

And that's what I interpreted you saying. Is that gratitude is its own energy field. And that when you acknowledge and are grateful for whatever you have, when you can see and feel the gratitude, experience the gratitude in whatever you have, that changes your vibrational frequency, literally.

Yes. And allows more to be drawn to you.

[Speaker 1] (9:54:25 - 9:55:17)

Yes. It changes your entire reality. It changes the way in which you experience life.

Yes, it does. It changes your world. And so if that's the only thing people remember, there are many things in this book, but just if they want to change their lives, they're not happy with their lives, bring gratitude into it, which is, of course, connected also to the present moment because it's only here in this moment.

What is it in this moment that I can be grateful for? And then you suddenly say, Oh, it's all that. There's always...

It's miraculous if you truly look around and sense and feel. It's miraculous. The entire universe is miraculous.

Yes. And when you are so trapped in your thoughts that you don't see this anymore, then the entire universe becomes dead to you and there's nothing new that ever arises. You know, I was practicing this this weekend.

[Speaker 2] (9:55:17 - 9:56:05)

I was saying to Eckhart before we started that I was under the weather and had an obligation in New Orleans and wasn't able to fulfill that commitment. And normally I would have just been beating myself up about it because I've never had to cancel anything before. But I decided to be with the fact that I was sick.

And I had one of the happiest days of my life being sick in bed because I accepted it and was not fighting the fact that I wasn't well. I thought I'm going to be with feeling badly and I'm going to appreciate everything about the day. So every cup of tea that Stedman brought me, I was happy and happy that I was, you know, I had clean sheets.

I mean, and happy that I could open the curtains and there was sun coming through the

window. And I just had the most happy time being sick in bed. Yeah.

So that's what you're talking about.

[Speaker 1] (9:56:05 - 9:56:05)

Yes.

[Speaker 2] (9:56:06 - 9:56:08)

Being able to be grateful from where you are.

[Speaker 1] (9:56:08 - 9:56:47)

Yes. Very, very powerful. If I hadn't have read this book, I might not have been able to do that.

So it's been very helpful to me. And you say... Yeah, go ahead.

You can even be grateful for things that on the surface don't look so good. When you accept what is, you're grateful for whatever situation arises. Let's say your car breaks down and you have to change the tire in the middle of the night.

And even there you can say, okay, we come to this later in the book. It begins sometimes, a so-called negative situation, it begins with not resisting it. Yes.

[Speaker 2] (9:56:48 - 9:56:56)

Don't you say in the power of now, I just interrupted a thought. But don't you say in the power now that all stress comes from resisting the present moment?

[Speaker 1] (9:56:56 - 9:57:15)

Yes. It doesn't come from the situation. It comes from your thoughts about the situation.

Because the tire needing to be changed by itself could not cause you to be stressed. No, it's just is as it is. It is as it is.

And if you can see that, then suddenly you move into that and even there comes gratitude. Yes.

[Speaker 2] (9:57:15 - 9:57:19)

So your stress is about wanting the moment to be different than what it is.

[Speaker 1] (9:57:19 - 9:57:19)

Yes.

[Speaker 2] (9:57:19 - 9:57:24)

And that's whether it's a tire, losing your job, losing a loved one.

[Speaker 8] (9:57:24 - 9:57:25)

Okay.

[Speaker 2] (9:57:25 - 9:57:37)

And you sum this up, this abundance, by using a quote from Jesus saying, "Give and it will be given to you. Good measure, press down, shaken together, running over, will be put into your lap." That is the truth, so help me.

[Speaker 1] (9:57:37 - 9:58:57)

That is just the truth. Yes, it's an amazing, amazing statement. And also somewhere else, Jesus talks about...

You must like Jesus. You talk about him a lot. Oh, yes.

There was a time when I was brought up as a Catholic and then for many years I wasn't interested anymore. And then after I went through this inner shift, a couple of years afterwards, I happened to pick up the New Testament and I happened to read the Gospels and I suddenly saw how deep all this is, these statements. That's right.

It became more than doctrine for you. Yes, yes. And so Jesus somewhere else says, "I want you to have life in its fullness."

I want you to have the fullness of life." And that's a beautiful statement and people sometimes don't realize what he means by the fullness of life because in our civilization particularly, the fullness of life means having as many things as possible. Yes. And of course, I'm convinced that Jesus was not talking about shopping malls.

No. Because if he was talking about shopping malls, then the kingdom of heaven has already arrived and it's in the shopping malls. So he was not talking about many, many things.

Eckhart made a joke, y'all.

[Speaker 2] (9:58:59 - 9:59:01)

Eckhart made a funny.

[Speaker 1] (9:59:04 - 9:59:16)

He was talking about something that is within you. The fullness of life is a dimension

within you and he said, 'I want you to be in touch with that dimension within you.' And you are absolutely right.

[Speaker 2] (9:59:16 - 9:59:21)

If you get nothing else from this book, if you can get that, then your life will change.

[Speaker 1] (9:59:21 - 9:59:21)

Yes.

[Speaker 2] (9:59:22 - 9:59:53)

Your life will change. That abundance comes only to those who already have it, page 192. It sounds almost unfair, but of course it isn't.

It's a universal law. Both abundance and scarcity are interstates and manifest as your reality. Jesus puts it like this, 'To the one who has, more will be given and from the one who is not, even what he has will be taken away.' And he's not talking about things. No. He's talking about your interstate of gratitude for what you already have. Yes.

And your life will change. Laura from Baltimore is on the line, has a question for us. Laura?

[Speaker 6] (9:59:54 - 9:59:55)

Hi, Oprah. Hi, Eckhart.

[Speaker 2] (9:59:56 - 9:59:56)

Hi. Hello.

[Speaker 6] (9:59:57 - 9:59:57)

Thank you so much.